

The Mughals ruled over a large part of the Indian sub-continent for more than two centuries. They started expanding their kingdom from Agra and Delhi in the latter half of the sixteenth century. During its zenith in the seventeenth century, the Mughal empire extended to nearly all of the Indian subcontinent. However, the Mughal empire had witnessed a drastic decline in its power and prestige by the first half of the eighteenth century.

The political boundaries of the Empire had shrunk and the Mughal administrative structure as built by Akbar and Shah Jahan also collapsed. In the wake of the collapse of the Mughal power, a number of independent principalities emerged in all parts of the Empire.

The process of decline of the Mughal Empire reveals some of the defects and weaknesses of India's medieval social, economic and political structure, which were responsible for the eventual subjugation of the country by the English East India Company.

THE LATER MUGHALS AND PROCESS OF DECLINE

Aurangzeb was considered as the last powerful Mughal emperor. After Aurangzeb's death in 1707 till the formal dissolution of the Mughal empire by the British in 1857, the Mughal empire was ruled by weak successors known as **Later Mughals** or **Lesser Mughals**.

The Later Mughals

- Bahadur Shah/Shah Alam (1707 – 1712 AD)
- Jahandar Shah (1712 – 1713 AD)
- Farrukh Siyar (1713 – 1719 AD)
- Rafi ud-Darajat (1719 AD)
- Rafi-us-Daula (1719 AD)
- Muhammad Shah (Rangeela) 1719 – 1748 AD)
- Ahmad Shah (1748 – 1757 AD)
- Alamgir (1754 – 1759 AD)
- Shah Alam /Ali Gauhar (1759 – 1806 AD)
- Akbar (1806 – 1837 AD)
- Bahadur Shah/Zafar (1837 – 1857 AD)

Note: The powerful Mughal Emperors -Babur Humayun, Akbar, Jahangir, Shah Jahan, and Aurangzeb-are popularly known as **Great Mughals**.

THE REIGN OF BAHADUR SHAH/SHAH ALAM (1707-1712 AD)

After Aurangazeb's death in 1707, there was a war of succession amongst his three sons for the Mughal throne. The 65-year old Bahadur Shah I, the third son of Aurangzeb, emerged victorious.

Coinage of Bahadur Shah

He issued gold, silver, and copper coins, however, his predecessors' coinage was also used to pay government officials and in commerce. Copper coins from Aurangzeb's reign were re-minted with Bahadur Shah's name.

Bahadur Shah I was learned, dignified, and able. He followed a policy of compromise and conciliation, and there was evidence of the reversal of some of the policies and measures adopted by Aurangzeb. **Bahadur Shah** adopted a more tolerant attitude towards the Hindu chiefs and rajas. There was no destruction of temples in his reign.

In the beginning, he made an attempt to gain greater control over the Rajput states of **Amber** and **Marwar (Jodhpur)**. Bahadur Shah also made an **attempt to garrison the cities of Amber and Jodhpur**. This attempt was, however, met with firm resistance. He restored the states of Amber and Jodhpur to the Rajas **Jai Singh and Ajit Singh**, but their demand for high mansabs and the offices of subahdars of important provinces such as Malwa and Gujarat was not accepted.

Bahadur Shah's Policy towards Marathas

Bahadur Shah's policy towards the Maratha sardars (chiefs) was that of half-hearted conciliation. He granted Marathas the **sardeshmukhi** of the Deccan but he failed to grant them the chauth and thus to satisfy them fully. **He also did not recognize Shahu as the rightful Maratha King**. He thus let **Tara Bai and Shahu** fight for supremacy over the

Maratha Kingdom. The result was that **Shahu and the Maratha sardars remained dissatisfied leading to instability in the Deccan**. There could be no restoration of peace and order so long as the Maratha sardars fought one another as well as fought against the Mughal authority.

Bahadur Shah Policy Towards Sikhs

Bahadur Shah had tried to **reconcile the rebellious Sikhs by making peace with Guru Gobind Singh and giving him a high mansab (rank)**. After the death of the Guru, the Sikhs once again raised the banner of revolt in Punjab under the **leadership of Banda Bahadur**. Bahadur Shah decided to take strong measures and himself led a campaign against the rebels. Bahadur Shah succeeded in capturing Lohgarh and other important Sikh strongholds **but the Sikhs could not be crushed and in 1712 they recovered the fort of Lohgarh**.

Chauth and Sardeshmukhi

Chauth and Sardeshmukhi were the sources of income for the Marathas under the rule of Shivaji. They were basically taxes.

Shivaji collected two taxes, Chauth and Sardeshmukhi, from the adjoining territories of his empire, the Mughal provinces and the territories of the Sultan of Bijapur. Chauth was one-fourth of the revenue of the district conquered by the Marathas. Sardeshmukhi was an additional 10% of the revenue which Shivaji collected by virtue of his position as Sardeshmukh. The purpose was to maintain the hereditary right of the king on tax collection processes.

Sardeshmukh was the superior head of many Desais or Deshmukhs. Shivaji claimed that he was the hereditary Sardeshmukh of his country.

contest for power had been between royal princes, the nobles had merely aided the aspirants to the throne. However, **now the ambitious nobles became direct contenders for power** and used Mughal princes to capture the seats of authority. **Zulfiqar Khan** was the most powerful noble of the time.

Jahandar Shah (one of the sons of Bahadur Shah) won the civil war because he was supported by Zulfiqar Khan. **Jahandar Shah was a weak and degenerate prince who was wholly devoted to pleasure**. He lacked good manners and dignity and decency. Zulfiqar Khan became Jahandar Shah's wazir and **the administration was virtually in the hands of Zulfiqar Khan**.

Zulfiqar Khan believed that it was **necessary to establish friendly relations with the Rajput rajas, Hindu Chieftains and the Maratha sardars** in order to strengthen his own position at the Court and to save the Empire. In this direction, he took the following major steps:

- **Jizya tax was abolished.**
- **Jai Singh of Amber** was given the title of **Mirza Raja Sawai** and was made the Governor of Malwa.
- **Ajit Singh of Marwar** was awarded the title of **Maharaja** and was made the Governor of Gujarat.
- The Maratha ruler **was granted the chauth and sardeshmukhi of the Deccan** on the condition that these collections would be made by the Mughal officials and then handed over to the Maratha officials.
- He **conciliated Churaman Jat and Chhatarsal Bundela**.
- **Note:** Only towards Banda and the Sikhs he continued the old policy of suppression.

Zulfiqar Khan made an attempt to improve the finances of the Empire by checking the reckless growth of jagirs and offices. He also tried to **compel the mansabdars (nobles) to maintain their official quota of troops**. An evil tendency encouraged by him was that of **iijarah or revenue-farming**.

THE REIGN OF JAHANDAR SHAH (1712-1713 AD)

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Maratha Kingdom. The result was that **Shahu and the Maratha sardars remained dissatisfied leading to instability in the Deccan**. There could be no restoration of peace and order so long as the Maratha sardars fought one another as well as fought against the Mughal authority.

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Ijarah or revenue Farming: Under this system, instead of collecting land revenue at a fixed rate as under Todar Mal's land revenue settlement, the Mughal Government began to contract with revenue farmers and middlemen to pay the Government a fixed amount of money while they were left free to collect whatever they could from the peasants. It was started by Jahandar Shah in Bengal. Here, revenue collection rights were granted to the highest bidders. Unlike the Zamindari system, here Ijarah did not have any proprietary rights. This led to increased oppression of the peasants.

THE REIGN OF FARRUKH SIYAR (1713-1719 AD)

Jahandar Shah's reign ended when he was defeated by his nephew Farrukh Siyar at Agra in 1713. He ascended to the throne with the assistance of the Sayyid brothers-Abdullah Khan (Wazir) and Hussain Ali Khan (Mir Bakshi). The Sayyid brothers soon acquired dominant control over the affairs of the Mughal administration.

Actions of Sayyid Brothers

Religious Tolerance: The Sayyid brothers adopted the policy of religious tolerance. They believed that India could be ruled harmoniously only by associating Hindu chiefs and nobles with the Muslim nobles in governing the country.

They also abolished the jizyah immediately after Farrukh Siyar's accession to the throne. The pilgrim tax was also abolished from a number of places.

Policy towards other powers: Sayyid Brothers tried using the Rajputs, the Marathas, and the Jats in their struggle against Farrukh Siyar and the rival nobles.

Sayyid Brothers won over to their side Ajit Singh of Marwar, Jai Singh of Amber, and many other Rajput princes by giving them high positions of influence in the administration.

They reached an agreement with King Shahu by granting him the swarajya (of Shivaji) and the right to collect the chauth and sardeshmukhi of the six

provinces of the Deccan. In return, Shahu agreed to support them in the Deccan with 15,000 mounted soldiers.

Sayyid brothers wanted to exercise personal authority. The Sayyid brothers were convinced that Mughal administration could be carried on properly, the decay of the Empire checked, and their own position safeguarded only if they wielded real authority and the Emperor (Farrukh Siyar) merely reigned without ruling. This resulted in a prolonged struggle for power between the Emperor Farrukh Siyar and Sayyid Brothers. In 1719, the Sayyid brothers deposed and killed Farrukh Siyar.

Note: In Farrukh Siyar's place Sayyid Brothers raised to the throne in quick succession:

- **Rafi-us-Darajat (1719 AD):** Within four months of ascending to the throne, he died due to excessive consumption.
- **Rafi-us-Daula (1719 AD):** He ruled the Mughal empire for three months with the title of 'Shah Jahan II'. He died of Tuberculosis.
- The Sayyid brothers now made the 18-year-old Muhammad Shah the Emperor of India.

THE REIGN OF MUHAMMAD SHAH (RANGEELA) (1719-1748 AD)

The three successors of Farrukh Siyar were mere puppets in the hands of the Sayyids. Even their personal liberty to meet people and to move around was restricted. Thus, from 1713 until 1720, when they were overthrown, the Sayyid brothers wielded the administrative power of the state.

When the Muhammad Shah's reign began, the Mughal prestige among the people was still an important political factor. The Mughal army and particularly the Mughal artillery was still a force to reckon with. However, Muhammad Shah was weak-minded and frivolous and over fond of a life of ease and luxury. He neglected the affairs of state. Instead of giving full support to able wazirs such as Nizam-ul-Mulk, he fell under the evil influence of corrupt and worthless flatterers and intrigued

against his own ministers. He even shared in the bribes taken by his courtiers. Thus, **he was unable to save the Mughal Empire from deteriorating.**

Assassination of Saiyid Brothers

Saiyid Brothers faced constant political rivalry, quarrels, and conspiracies at the court. The financial position of the state deteriorated rapidly as zamindars and rebellious elements refused to pay land revenue, officials misappropriated state revenues, and central income declined because of the spread of revenue farming. As a result, the salaries of the officials and soldiers could not be paid regularly and the soldiers became indiscipline and even mutinous. Even though the Saiyid brothers had tried hard to conciliate and befriend all sections of the nobility, a powerful group of nobles headed by Nizam-ul-Mulk and Muhammad Amin Khan began to conspire against Saiyid Brothers.

These nobles were jealous of the growing power of the Saiyid brothers. The deposition and murder of Farrukh Siyar frightened many of them: if the Emperor could be killed, what safety was there for mere nobles? Moreover, the murder of the Emperor Farrukh Siyar created a wave of public revulsion against the two brothers. They were looked down upon as traitors-persons who had not been 'true to their salt' (namak haram). Many of the nobles of Aurangzeb's reign also disliked the Saiyid alliance with the Rajput and the Maratha chiefs and their liberal policy towards the Hindus. These nobles declared that the Saiyid brothers were following anti-Mughal and anti-Islamic policies. The nobles tried to arouse the fanatical sections of the Muslim nobility against the Saiyid brothers.

The anti-Saiyid nobles were supported by Emperor Muhammad Shah who wanted to free himself from the control of the two brothers. In 1720, they succeeded in treacherously assassinating Husain Ali Khan, the younger of the two brothers. Abdullah Khan tried to fight back but was defeated near Agra. Thus ended the domination of the Mughal Empire by the Saiyid brothers known in Indian history as 'king makers'.

Break-up of the Mughal Empire

Nizum-ul-Mulk (the most powerful noble of the time) **became the wazir in 1722** in the Mughal administration and had made a vigorous attempt to reform the administration. However, he was **frustrated with the fickle-mindedness and suspicious nature of the Muhammad Shah** and the constant quarrels at the Mughal court. Therefore, **he decided to follow his own ambition.** He **relinquished his office in October 1724** and **marched towards the south of the Mughal empire to find the state of Hyderabad.** The physical break-up of the Mughal Empire had begun.

As a result, the other powerful and ambitious nobles also now began to utilize **their power for carving out semi-independent states.** Hereditary nawabs owing nominal allegiance to the Mughal Emperor at Delhi arose in many parts of the country, for example, in Bengal, Hyderabad, Awadh, and the Punjab. Everywhere petty zamindars, rajas and nawabs raised the banner of rebellion and independence. The **Maratha sardars began their northern expansion and overran Malwa, Gujarat and Bundelkhand.**

Nadir Shah Invasion

In 1738-1739, Nadir Shah invaded northern India. Nadir Shah was attracted to India by the fabulous wealth. The visible weakness of the Mughal Empire gave Nadir Shah an opportunity to invade India. He entered Indian Territory towards the end of 1738, without meeting with any opposition. He occupied Lahore. At this time preparations were made by the Mughals for the defence of Delhi, but the faction-ridden Mughal nobles refused to unite even in sight of the enemy. The nobles could not agree on a plan for defence or on the commander of the defending forces.

The armies of **Nadir Shah and Mughal met at Karnal on 13th February 1739** and the Mughal army was defeated. The Mughal Emperor Muhammad Shah was taken prisoner and Nadir Shah marched on to Delhi. He compelled **Muhammad Shah to cede to him all the provinces of the Empire west of the river Indus.**

THE REIGN OF AKBAR (1556-1605 AD)

- Akbar II, son of Shah Jahan, was a powerful general.
- In 1605, he became the Emperor of India. He was known as "Akbar" and dominated the Mughal Empire.
- He had little influence over the British East India Company.
- He sent Raja Ram Singh to Britain and gave him the title of "Emperor".
- During his regime, the Company discontinued calling itself the "Mughal Empire" and issued its name.
- Akbar II is credited with starting the "Walton Ki Saini" Muslim unity festival.
- His Grave lies next to the Dargah of Mehrauli Sun saint Qutbuddin Bakhtiar Kaki at the third battle of Panipat (1761) and the Battle of Suan (1764) took place during his reign.
- In 1758, Gulam Qader, blinded Shah Alam II, the Afghan, not yet strong enough to claim sovereignty on their own, kept Shah Alam as a puppet till his death in 1805.
- Mughal Empire cease to exist in practice as an all-India Empire.
- As a result of the invasions of Nadir Shah and Abdali and the internal feuds of the Mughal nobility, the Mughal Empire had by 1761 ceased to exist merely as the Kingdom of Delhi. The descendants of the Mughals no longer participated actively in the struggle for the Empire of India but the various contenders for power found it politically useful to hide behind their name.
- In 1770, Shah Alam II joined Mir Qasim of Awadh and the East India Company (Battle of Plassey). He was defeated by the British and he lived for several years at Benares.

THE REIGN OF SHAH ALAM/ALI GAUHAR (1770-1775 AD)

- Shah Alam II, born as Gauhar, was the son of Shah Jahan. He ascended the throne at the age of 12. He was a man of some ability and ample experience. Some of the major events took place during his reign are:
- The third battle of Panipat (1761) and the Battle of Suan (1764) took place during his reign.
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THE REIGN OF AKBAR II (1605-1617 AD)

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THE REIGN OF BAHADUR SHAH II/ZAFAR (1837-1857 AD)

- Bahadur Shah Zafar, the son of emperor Akbar II, ascended the Mughal throne in 1837 at the age of 62. He was the last Mughal emperor and was a mere pensioner of the East India Company.
- He was declared as the leader of the rebels. On 27 January 1858, in Red Fort, the trial of Bahadur Shah Zafar began. In 1857 revolt, he lived till his death in 1862. Thus, the Mughal empire had formally ceased to exist.

REASONS FOR THE DECLINE OF MUGHAL EMPIRE

The mighty Mughal Empire established by Babur flourished for more than a century, but during

- Nadir Shah took possession of the royal treasury and other royal property, levied tribute on the leading nobles, and plundered the rich of Delhi.
- He also carried away the famous Koh-i-nur diamond and the jewel-studded Peacock Throne of Shahjahan.

Nadir Shah's invasion inflicted immense damage on the Mughal Empire. It caused an irreparable loss of prestige and exposed the hidden weakness of the Mughal Empire to the Maratha sardars and the foreign trading companies. The invasion ruined imperial finances and adversely affected the economic life of the country. The impoverished nobles began to rack-rent and oppress the peasantry even more in an effort to recover their lost fortunes. They also fought one another over rich jagirs and high offices more desperately than ever. The loss of Kabul and the areas to the west of the Indus once again opened the Empire to the threat of invasions from the North-West. A vital line of defence was disappeared (North Western defence of Mughal Empire).

At this stage, in 1726, Nadir Shah emerged as a major supporter. In 1729, Nadir won back Herat after defeating the Abdalis and expelled the Ghalzais from Isfahan and central and southern Persia. After long and bitter warfare, he compelled Turkey to give back all conquered territory. In 1735, Nadir Shah signed a treaty with Russia receiving back all seized territory. Next year, he deposed the last of the Safavi rulers and made himself the Shah of Persia. In the following years, he reconquered the province of Qandahar.

THE REIGN OF AHMAD SHAH (1748-1757 AD)

After the death of Muhammad Shah Rangeela in 1748, his son Ahmed Shah became the Mughal emperor. The administrative weakness of Ahmad Shah led to the rise of his wazir Imad-ul-Mulk. Supported by the Marathas, Imad-ul-Mulk blinded and imprisoned the emperor Ahmad Shah in 1754. The Emperor spent the remaining years of his life in prison and died of a natural causes in 1775.

Ahmad Shah Abdali invasions

After Muhammad Shah's death in 1748, bitter struggles and even civil war broke out among nobles. Furthermore, as a result of the weakening of the north-western defenses, the Mughal Empire was devastated by the repeated invasions of Ahmed Shah Abdali, one of Nadir Shah's ablest generals. Abdali invaded and plundered northern India right down to Delhi and Mathura between 1748 and 1767. In 1761, Abdali defeated the Marathas in the Third Battle of Panipat and thus gave a big blow to Marathas ambition of controlling the Mughal Emperor and thereby dominating the country.

THE REIGN OF ALAMGIR (1754-1759 AD)

Alamgir II was the son of Jahandar Shah. He was raised to the throne by Imad-ul-Mulk after he deposed Ahmad Shah Bahadur in 1754. Alamgir II was a weak ruler, with all powers vested in the

Who was Nadir Shah?

In the beginning of the 18th century Persia (a powerful and far-flung Empire), was under the weak rule of the declining Safavi dynasty. Persia was threatened by internal rebellions and foreign attacks. In the east, the Abdali tribesmen revolted and occupied Herat and the Ghalzai tribesmen detached the province of Qandahar. Similar revolts occurred in the north and west. In Shirvan, religious persecution of the Sunnis by fanatical Shias led to rebellion. In 1721, the Ghalzai chief of Qandahar, Mahmud, invaded Persia and occupied Isfahan, the capital of Persia.

Also, Russia under Peter the Great began his invasion of Persia in July 1722 and soon forced Persia to sign away several of her provinces on the Caspian Sea, including the town of Baku.

In the 1723, Turkey declared war on Persia. In June 1724, Russia and Turkey signed a treaty dividing all northern and most of western Persia between them.

hand of his wazir, Imad-ul-Mulk. During his reign Marathas became more powerful because of their collaboration with Imad-ul-Mulk and dominated the whole of northern India. Alamgir II was murdered by Imad-ul-Mulk in 1759 due to feud for power.

Note: Shah Jahan III was placed on the Mughal throne in December 1759 and was later deposed by Maratha chiefs.

THE REIGN OF SHAH ALAM/ALI GAUHAR (1759-1806 AD)

Shah Alam II, born as Gauhar, was the son of Alamgir II. **Shah Alam II, ascended the throne in 1759.** He spent the initial years as an Emperor wandering from place to place far away from his capital. He was a man of some ability and ample courage. But the Empire was by now beyond redemption. Some of the major events took place during his reign are:

- The Third battle of Panipat(1761) and the Battle of Buxar(1764) took place during his reign.
- An Afghan, **Gulam Qader**, blinded Shah Alam in 1788.
- The British, not yet strong enough to claim sovereignty on their own, kept Shah Alam as a puppet till his death in 1805.

Mughal Empire cease to exist in practice as an all-India Empire

As a result of the invasions of Nadir Shah and Abdali and the internal feuds of the Mughal nobility, the **Mughal Empire had by 1761 ceased to exist in practice as an all-India Empire.** It remained merely as the Kingdom of Delhi. The descendants of the Mughals no longer participated actively in the struggle for the Empire of India but the various contenders for power found it politically useful to hide behind their name.

In 1764, Shah Alam II joined **Mir Qasim of Bengal and Shuja-ud-Daula of Awadh** in declaring war upon the English East India Company (Battle of Buxar). Shah Alam II was defeated by the British at the Battle of Buxar. He lived for several years at

Allahabad as a pensioner of the East India Company. He left the British shelter in 1772 and returned to Delhi under the protective arm of the Marathas. **The British occupied Delhi in 1803** and from that year till 1857, the **Mughal Emperors merely served as a political front for the English.**

THE REIGN OF AKBAR II (1806-1837 AD)

Akbar II , the second son of Shah Alam II, ascended the throne in 1806. As a Mughal emperor, he had little de facto power due to the increasing British influence in India through the East India Company.

- He sent **Raja Ram Mohan Roy** as an ambassador to Britain and gave him the title of Raja.
- During his regime, in 1835, the East India Company discontinued calling itself subject of the Mughal Emperor and issuing coins in his name.
- Akbar II is credited with starting the Hindu-Muslim unity festival **Phool Walon Ki Sair**.
- His grave lies next to the dargah of 13th-century Sufi saint Qutbuddin Bakhtiar Kaki at Mehrauli.

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REASONS FOR THE DECLINE OF MUGHAL EMPIRE

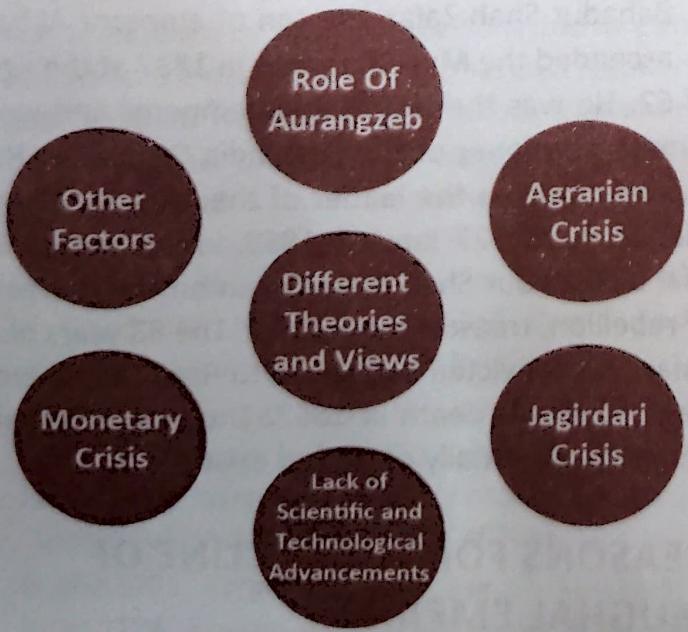
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his non-Muslim subjects/sentiments on numerous occasions.

- His policy resulted in the destruction of many temples and the reimposition of jizya.
- This alienated the Hindus and strengthened the hands of those who were opposed to the Mughal Empire for political or other reasons.

The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and controlling the rebellious activities of his son Akbar who had taken refuge in the Deccan. Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707.

ROLE OF AURANGZEB



Role of Aurangzeb

- Burden of land revenue:** Shahjahan changed the rate of land revenue from one-third of produce to 50% of produce.
- Ijaradari system:** During the reign of Aurangzeb, the scientific Ain-i-Dahsala system was replaced with ijaradari system which left peasants at the mercy of intermediaries.
- Droughts:** Many parts of India faced drought during 1660's which affected the health of Indian agriculture.
- Faujdari powers:** Faujdari powers given to jagirdars further deteriorated the agrarian conditions because they misused faujdari powers to exploit peasants.

Jagirdari Crisis

According to Sathischandra, the Mughal Empire was doomed by the Jagirdari crisis.

the later half of seventeenth century elements of stress and strain were visible in the structure of the Mughal empire. It was no longer strong and effective and by the middle of the eighteenth century the empire was left only in the name.

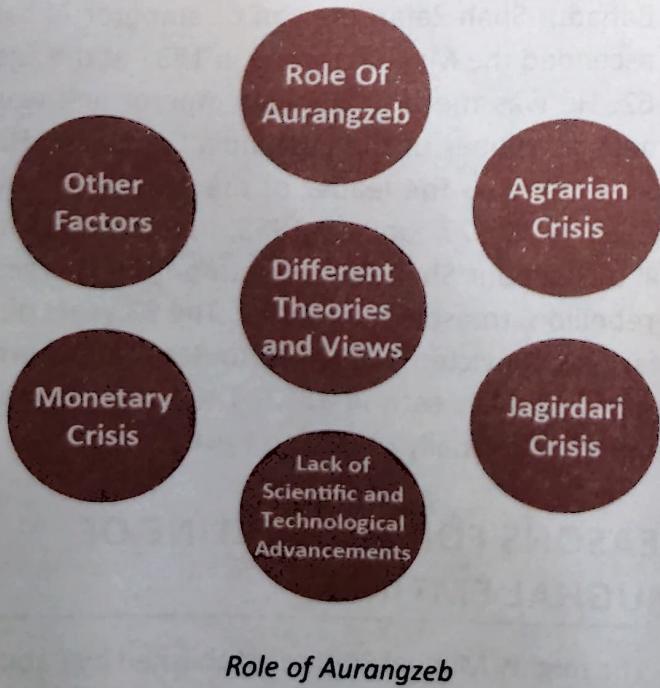
THEORIES AND VIEWS ABOUT THE DECLINE OF MUGHAL EMPIRE

Sir Jadunath Sarkar criticized the reign of Aurangzeb for the decline of the Mughal Empire. Aurangzeb's **religious** and **Deccan policies** contributed to the empire's decline.

• Religious Policy:

- ◆ He alienated Rajputs from the structure of the Mughal Empire.
- ◆ His failure to respect the sensitivities of his non-Muslim subjects/sentiments on numerous occasions.
- ◆ His policy resulted in the destruction of many temples and the reimposition of jizya.
- ◆ This alienated the Hindus and strengthened the hands of those who were opposed to the Mughal Empire for political or other reasons.

ROLE OF AURANGZEB



• Deccan Policy:

- ◆ The attempt to extend the Mughal government's control over **Golconda**, **Bijapur**, and **Karnataka** strained the Mughal administration to its breaking point.
- ◆ It also exposed Mughal communication lines to **Maratha raids**, making it difficult for Mughal nobility in the area to collect their dues from the jagirs entrusted to them and forcing them to enter into secret pacts with the Marathas.

Agrarian Crisis

As per Dr. Irfan Habib agrarian crisis witnessed during the later half of the 17th century was responsible for the decline of the Mughal empire.

The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and controlling the rebellious activities of his son Akbar who had taken refuge in the Deccan. Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707.

- **Burden of land revenue:** Shahjahan changed the rate of land revenue from one-third of produce to 50% of produce.
- **Ijaradari system:** During the reign of Aurangzeb, the scientific Ain-i- Dahsala system was replaced with ijaradari system which left peasants at the mercy of intermediaries.
- **Droughts:** Many parts of India faced drought during 1660's which affected the health of Indian agriculture.
- **Faujdari powers:** Faujdari powers given to jagirdars further deteriorated the agrarian conditions because they misused faujdari powers to exploit peasants.

Jagirdari Crisis

According to Sathischandra, the Mughal Empire was doomed by the Jagirdari crisis.

We have explained in the previous chapter why and how the Mughal Empire collapsed during the first half of the 18th century. Subsequent to the decline of the Mughal Empire, a significant development of the 18th century was the emergence of independent and semi-independent regional states such as Bengal, Avadh, Hyderabad, Mysore and the Maratha Kingdom. Let us discuss these independent states in detail.

Regional States

The regional states of the eighteenth century can be divided into three overlapping groups:

- Successor States:** These states were carved out of the old Mughal provinces like Awadh, Bengal and Hyderabad. They were founded by the respective Mughal provincial governors. Although extremely powerful and quite independent, the rulers of these states did not break their formal ties with the Mughal emperor.
- Rebel States:** These states were set up by rebels against the Mughals such as the Marathas, Sikhs, and Jats. These rebel states had seized their independence from the Mughals after a long-drawn armed struggle.
- Independent states:** These states had enjoyed considerable independence under the Mughals. These states were neither the result of a breakaway from the Mughal Empire nor rebellion against the Mughal Empire. These states arose primarily as a result of the destabilization of Mughal (imperial) control over the provinces. These included Rajput states, Mysore and Kerala.

SUCCESSOR STATES

Hyderabad, Bengal and Awadh were the three successor states of the Mughal Empire. They were successor states as they were founded by Mughal provincial governors who never formally severed their links with the central administration (Mughal), but virtually exercised autonomy in matters of execution of power at the local level.

HYDERABAD

The autonomous kingdom of Hyderabad was founded in 1724 by a powerful noble Chin Qulich Khan. He eventually took the title of Nizam-ul-Mulk Asaf Jah I. He was one of the leading nobles of the post-Aurangzeb era. He assisted Mughal Emperor Mohammed Shah in deposing the Sayyids brothers and in return was given the office of Subadar (Viceroy) of the Deccan.

Actual independence of the Hyderabad kingdom

Before the Nizam, Mubariz Khan was the Mughal governor of Deccan. In 1723 the nizam defeated Mubariz and the following year he took over as the Subahdar of Deccan and consolidated his power around Hyderabad. The actual independence of the Hyderabad kingdom may be dated from 1740 when finally the nizam left north India to settle there permanently.

From 1720 to 1722, Nizam-ul-Mulk Asaf Jah I consolidated his hold over the Deccan by suppressing all opposition to his viceroyalty and organizing the administration on efficient lines. From 1722 to 1724 he was the wazir of the Mughal Empire. As a Wazir, he wanted to reform the Mughal administration but Mughal Emperor Muhammad Shah frustrated Nizam's attempts of reforming the administration. So Nizam decided to go back to the Deccan where he could safely maintain his supremacy.

In Deccan, Nizam-ul-Mulk Asaf Jah I led the foundation of Hyderabad. He never openly declared his independence from the Central Government (Mughal Administration) i.e. he continued to declare allegiance to the Mughal emperor. Coins were still minted in the name of the Mughal emperor. Mughal emperor's name also figured in the khutba or the Friday prayers. However in practice he acted like an independent ruler. He waged wars, concluded peace, conferred titles, and gave jagirs and offices without reference to Mughal administration. He followed a tolerant policy towards the Hindus. For example, a Hindu, Puran Chand, was his Dewan.

He consolidated his power by establishing an orderly administration in the Deccan. He forced the big, turbulent zamindars to respect his authority and kept the powerful Marathas out of his dominions. He also made an attempt to rid the revenue system of its corruption.

Administrative System in the Deccan under the Mughals and the Nizam

The Deccan was divided into **six subas** and the subas were further sub-divided into **sarkars, mahals, parganas and dehs (villages)** for administrative convenience. The six subas of the Deccan in this period were **Aurangabad, Muhammadabad, Khandesh, Berar, Bijapur and Hyderabad**. The suba consisted of a number of faujdaris and sarkars. The sarkar was formed by combining many parganas (also referred to as mahals in fiscal terminology).

Each of the six subas of the Deccan had a capital or headquarter. However **there was only one regional capital located initially at Aurangabad but later shifted to Hyderabad**. Thus the structure of the administrative system of the Mughal Deccan was vertically arranged into six categories: capital of six subas, faujdaris, sarkars, parganas, dehs (villages). The forts and mandis were also components of a mahal.

System of Land Revenue Assessment: The rate of every crop was identified and the revenue rate per bigha was determined on the basis of the prices. The method of crop-sharing also existed in the Deccan. The zamindars were taken into confidence while making the revenue assessment.

Various Taxes: Various taxes were exacted by the Nizam in the Deccan. These can be put into two broad categories. (1) **Mal** and (2) **Wujuhat**. The **wujuhat** can be further divided into two groups (1) **jihat** (2) **sair-i-jihat**.

- **Mal** was the tax levied on the cultivated land.
- **Jihat** were the levies exacted to maintain the revenue machinery employed for assessment purposes.

- **Sair-i-jihat** were the cesses obtained by taxing markets and trade.

Methods of Land Revenue Collection: During the Nizam's period revenue collection was done in two ways: either directly through the officials (amilis) or by revenue farming. However, for collection of revenue from khalsa lands karoris were deputed. Revenue farming was practiced in khalsa or jagir.

Decline of Hyderabad

After the death of **Nizam Asaf jah I in 1748**, Hyderabad began to experience a series of crises. Maratha depredations were a major source of the crisis. There was also a war of succession ensued between Nizam's son Nasir Jung and grandson Muzaffar Jung, the advantage of that disunion being taken by the French under Dupleix. Also, during the subsequent years, the Marathas, Mysore and the Carnatic-all settled their territorial disputes against Hyderabad. The situation improved only after 1762 during the period of Nizam Ali Khan. He seized control of the administration and gave desired political stability to Hyderabad by settling border disputes with his neighbors. His reign lasted up to 1803.

BENGAL

Bengal gradually broke away from Mughal control under Murshid Quli Khan. In 1700 Murshid Quli Khan was appointed **Dewan (collector of revenue) of Bengal by Aurangzeb**, to streamline the revenue administration of the Bengal province. Later, in 1717 he was made **Governor (Nazim) of Bengal**. At this time, Murshid Quli Khan was given the unprecedented privilege of holding the two offices of nazim and diwan simultaneously. The holding of two offices helped Murshid Quli to consolidate his position further in Bengal.

Murshid Quli Khan did not formally defy Mughal authority and regularly sent revenue to the imperial treasury (Mughal). But behind the formal allegiance to the Mughal rulers, Murshid Quli began to enjoy a considerable amount of autonomy within his own domain and initiated almost a dynastic rule. He was

indeed the last governor of Bengal appointed by the Mughal emperor.

There were three major uprisings during Murshid Quli Khan's rule. First was by Sitaram Ray, Udai Narayan and Ghulam Muhammad, and then by Shujat Khan, and finally by Najat Khan. After defeating them, Murshid Quli Khan gave their zamindaris to Ramjivan (his favourite). Murshid Quli Khan died in 1727, and his son-in-law Shuja-ud-din ruled Bengal until 1739.

The foundation of Murshid Quli's power was his very successful administration. Let us understand his administrative measures.

Administrative Measures taken by Murshid Quli Khan

Revenue: Murshid Quli Khan took several measures to streamline revenue administration in Bengal. The zamindars who were defaulters were sternly dealt with. **He transferred large parts of jagir lands into khalisah lands** by carrying out a fresh revenue settlement. He also granted **agricultural loans (taccavi)** to the poor cultivators to relieve their distress as well as to enable them to pay land revenue in time. Murshid Quli used to send **his investigators to every revenue-paying area to make a detailed survey** and compelled the zamindars to pay in full and on time. For this purpose, he encouraged the development of a few powerful zamindaris at the expense of smaller inefficiently managed zamindaris. **He was thus able to increase the resources of the Bengal Government.**

He also introduced the system of revenue-farming. However, the system of revenue-farming led to increased economic pressure on the peasants. Moreover, even though he demanded only the standard revenue and forbade illegal cesses, **he collected the revenue from the zamindars and the peasants with utmost cruelty.**

During Murshid Quli Khan's period some zamindars and ijaradars were allowed to encroach upon and confiscate the lands held by others. The extension of zamindaris was made possible through military force, transfer and purchase. It

is clear that stress was laid on making the process of revenue collection more organized and efficient. The Zamindars and ijaradars who did not delay payments and who had the support of the banking houses were given preference and were allowed to acquire large zamindaris.

Administrative machinery: The task of revenue collection was entrusted to the Hindu zamindars in the western part of the Bengal province. In the eastern and northern part the jagirdars and the small Hindu and Muslims zamindars were employed. The Marwari Hindu banking house of Jagat Seth performed the task of bankers, minting money and remitting revenue to Delhi (Mughal Empire). The posts in the sphere of military administration were assigned to Murshid Quli Khan's Shia relatives from Persia whereas posts in the revenue administration were given to Bengali Muslims and other Hindus.

Impact of Murshid Quli Khan's revenue administration

The large estates and zamindaris in Bengal came into existence in the mid and late 18th century during the period of Murshid Quli Khan. These zamindaris gave rise to a new landed aristocracy. These landed aristocrats assisted the Murshid Quli in the timely collection of revenue and with his patronage they also expanded their own areas. Indeed, by the time of Murshid Quli's death in 1727, fifteen largest zamindars were responsible for about half of the revenue of the Bengal province.

Also along with the rise of the zamindars as a new powerful elite in the province, there was also the growing importance of merchants and bankers during this period.

Trade in Bengal

Bengal always had a lucrative trade, and the political stability and increase in agricultural productivity during Murshid Quli's period provided further impetus to trading activities. Due to the investment from the European Companies-the Dutch, the French and the English, oceanic trade started thriving during this period.

During the first half of the 18th century, Europe certainly became the major destination for goods from Bengal, and this had a significant impact on the textile industry in the region. Bengal always enjoyed a favorable balance of trade, with surplus bullion brought in by the European Companies to buy Bengal goods. On the Indian side this trade was dominated by a variety of merchants-Hindus, Muslims and Armenians. Some of the examples of merchants are: Hindu merchant **Umi Chand** and Armenian **Khoja Wajid**.

After Murshid Quli Khan

Murshid Quli Khan died in 1727, and his son-in-law Shuja-ud-din Muhammad Khan ruled Bengal till 1739. In 1739, **Alivardi Khan deposed and killed Shuja-ud-din's son, Sarfaraz Khan**, and made himself the nazim or governor of Bengal.

As we know that there was a gradual rise in the power of the merchants, bankers and zamindars since the time of Murshid Quli Khan, there was a relative decrease in importance of governor's authority in Bengal. This became quite **evident in a coup in 1739-40**, in which **Shujauddin's son Sarfaraz Khan**, who had become the new governor of Bengal, **was ousted by his own army commander Alivardi Khan**, with the help of the banking family and a few powerful zamindars. Alivardi Khan then became the new governor of Bengal.

It was Alivardi's reign, **which marked a virtual break with the Mughals**. All major appointments were now made without any reference to the emperor and finally, the regular flow of revenue to the Mughal treasury was stopped. **The major problems for Alivardi came from outside: Maratha depredations and Afghan rebellion.**

- **Marathas** -Marathas were trying to extend their control **beyond central India**. They were forcefully collecting **Chauth** from the neighbouring states. Marathas attacked Bengal three to four times during the period 1742 to 1751. Alivardi finally sued for peace with the Marathas in 1751 and **agreed to pay annual**

Chauth to Marathas. Also, **Orissa** was given to the Marathas.

- **Afghan rebels-Mustafa Khan** (Afghan general) put forward a serious challenge to Alivardi. Afghan troops seized Patna and plundered it in 1748. Alivardi eventually succeeded in putting down the Afghans and recovered Patna.

Administration

Shuja-ud-din continued with the policy adopted by his predecessor (Murshid Quli Khan) and introduced a new revenue settlement for Bengal in 1728. **Shujauddin and Alivardi Khan** also exacted **abwabs (additional cesses)**. The abwabs imposed led to an increase in the zamindar's profits but had a detrimental effect on the peasants whose rents increased by 50%.

In the period of Alivardi Khan a new trend of **withdrawing the remittances to the Mughal treasury** was started during the period of Maratha incursions and it continued till the invasions stopped in 1751. Non-payment to the Mughal treasury **benefited the provincial government. However**, the money (that was saved from not paying to Mughal treasury) was not utilized in welfare activities such as flood control, irrigation, building roads, relief measures in the wake of disaster etc. So it never percolated down for the benefit of the peasants and artisans.

All the three governors of Bengal (**Murshid Quli Khan, Shujauddin and Alivardi Khan**) gave encouragement to all merchants, Indian or foreign.

- They provided for the safety of roads and rivers from thieves and robbers by establishing regular thanas and chowkies.
- They checked private trade by officials.
- They prevented abuses in the customs administration.
- They made it a point to maintain strict control over the foreign trading companies and their servants and prevented them from abusing their privileges.

- They compelled the servants of the English East India Company to obey the laws of the land and to pay the same customs duties as were being paid by other merchants. For example, Alivardi Khan did not permit the English and the French to fortify their factories in Calcutta and Chandranagar.

Decline of Bengal

The Bengal governors proved to be short-sighted and negligent. They did not firmly put down the increasing tendency of the English East India Company after 1707 to use military force. They had the power to deal with the Company's threats, but they continued to believe that a mere trading company could not threaten their power. They failed to see that the English Company was no mere company of traders but was the representative of the most aggressive colonialism of that time.

The Nawabs of Bengal neglected to build a strong army and paid a heavy price for it. For example, the army of Murshid Quli Khan consisted of only 2000 cavalry and 4000 infantry. Alivardi Khan was constantly troubled by the repeated invasions of the Marathas and, in the end, he had to give a large part of Orissa to them. And when, in 1756-57, the English East India Company declared war on Siraj-ud-Daulah, the successor of Alivardi, the absence of a strong army contributed much to the victory of the East India Company.

AWADH

Another Mughal province that became autonomous in the course of the eighteenth century was Awadh. In 1722, Saadat Khan became Mughal governor of Awadh. He was given the duty of subduing rebellions by the local rajas and zamindars in Awadh. These local rajas and Zamindars used to refuse the payment of the land tax, organized their own private armies, erected forts, and defied the Mughal Government for years. Saadat Khan waged war upon them. He succeeded in suppressing lawlessness and

disciplining the big zamindars and thus, increasing the financial resources of his government. Saadat Khan accomplished all this task within a year and in appreciation, the Mughal emperor Muhammad Shah conferred on him the title of Burhan-ul-Mulk.

However, Saadat Khan was not happy with the Mughal court politics. Therefore he decided to build up a power base in Awadh and had his son-in-law Safdar Jung recognised by the Mughal emperor as his deputy governor.

Administration

Saadat Khan carried out a fresh revenue settlement in 1723. He is said to have improved the peasant's condition by levying equitable land revenue and by protecting them from oppression by the big zamindars. The jagirdari system was reformed, with jagirs being granted to the local gentry. This resulted in the creation of a new regional ruling elite, consisting mainly of Indian Muslims, Afghans and Hindus who became Saadat's main support base.

Like the Bengal governor, Saadat Khan too did not discriminate between Hindus and Muslims. Many of his commanders and high officials were Hindu and he curbed refractory zamindars, chiefs, and nobles irrespective of their religion. His troops were well-paid, well-armed, and well-trained. His administration was efficient. Before his death in 1739, he had become virtually independent and had made the province a hereditary possession. He was succeeded by his nephew Safdar Jang.

Jagir Administration in Awadh

The jagirdari system was reformed by Saadat Khan. Jagirdars were assisted by local agents known as amils (local officials who were the representatives of the Mughal government in the different provinces). Amils played an important role in jagir administration. In Awadh, the amils were sometimes of local origin and they were able to stay in the region for long duration even though the jagirdar got transferred. In the 18th century, Amils were transformed into revenue farmers and

made advance payment to the jagirdar from the revenue, which they would collect from the region while they kept a part for themselves. Saadat Khan realized that the amils would not approve of the administrative reforms as he wished.

Saadat Khan therefore adopted the policy of placing the amils directly under his control and assigning a part of the revenue of jagir for the amil's services separately. This measure helped in curbing and crushing the power of the jagirdars. The amils who had earlier been appointed by the Mughal emperor were now directly appointed by Saadat Khan (governor of Awadh). The local hereditary officials (chaudharis and qanungoes) were now accountable to the amil and not to the jagirdar. The jagirdar's powers were thus appropriated by the governor.

The policy of Saadat Khan (Burhan-ul-mulk) was aimed at weakening the power of the jagirdars. Although Burhan-ul-mulk tried to do away with the jagir system but he was unsuccessful. Many discrepancies had crept into the jagir system (unlawful levies, revenue farming etc.). His successor Safdarjung, did succeed to some extent in reducing the number of jagirs.

Death of Saadat Khan

As a governor of Awadh, Saadat khan tried to bring reforms in the administration and constantly expand the frontiers of the Awadh province. However, he also nurtured his old ambitions in Mughal court politics. He was again disappointed by Mughals because the position of mir bakshi (imperial treasurer) went to the nizam and not to him in 1739-40. The position of mir bakshi was not offered to him despite the services he had rendered during the invasion of the Persian king Nadir Shah.

Saadat Khan considered this a betrayal and in vengeance changed sides to join the Persian invader. But he could not suffer the arrogant behaviour of Nadir Shah and in sheer frustration and despondency, he poisoned himself to death.

However, by the time Saadat Khan had died in 1740, he had certainly developed in Awadh a semi-autonomous regional political system, with vastly reduced financial commitment to the Mughals.

The efforts of Burhan-ul-mulk, to ensure smooth flow of revenue, entailed the imposition of a cess as a payment for carrying out his revenue collection duty (through jagirdars and amils). Thus he was able to strengthen his position, which made him bolder to attempt to seek independence from the Mughals control and attempt to dismantle the classical jagir system which was the foundation of Mughal power.

Aftermath of Saadat Khan

Saadat Khan was succeeded by Safdar Jung (Nephew of Saadat Khan). Safdar Jung was also simultaneously appointed the wazir of the Mughal Empire in 1748 and granted in addition to Awadh, the province of Allahabad. Safdar Jang gave a long period of peace to the people of Avadh and Allahabad. He suppressed rebellious zamindars and made an alliance with the Maratha sardars so that his dominion was saved from Marathas incursions. He carried on warfare against the Rohillas and the Bangash Pathans. In his war against the Bangash Nawabs in 1750-51, he secured Maratha military help and Jats's help by paying a daily allowance. He also seized Farukhabad from the Pathans.

Later, he entered into an agreement with the Peshwa by which the Peshwa was to help the Mughal Empire against Ahmad Shah Abdali. In return the Peshwa was to be paid Rs. 50 lakhs, granted the chauth of the Punjab, Sindh, and several districts of northern India, and made the Governor of Ajmer and Agra. The agreement however failed.

Administration under Safdar Jung

Safdar Jang organized an equitable system of justice. He too, like Saadat Khan, adopted a policy of impartiality in the employment of Hindus and Muslims. The highest post in his Government

was held by a Hindu, **Maharaja Nawab Rai**. The prolonged period of peace and of economic prosperity in Awadh resulted in the growth of a distinct Lucknow culture around the Avadh court.

Decline

Safdar Jung died in late 1754. His only son **Shuja-ud-daula** was appointed the governor of Awadh by the puppet Mughal emperor Alamgir II. When Afghan leader **Ahmad Shah Abdali** arrived in India to engage the Marathas in the **Third Battle of Panipat (1761)**, Shuja joined Abdali to weaken the Marathas. Shuja-ud-Daula faced a real challenge from the English East India Company in 1764 (Battle of Buxar). This was the final blow to autonomy of Awadh.

REBEL STATES

SIKH STATE

The Sikh state was founded at the end of the **15th century by Guru Nanak**. The Sikh religion spread among the Jat peasantry and other lower castes of the Punjab. The transformation of the Sikhs into a militant, fighting community was begun by **Guru Hargobind (1606-1645)**. It was, however, under the leadership of **Guru Gobind Singh (1664-1708)**; the tenth and the last Guru of the Sikhs that the Sikh became a political and military force. From 1699 onwards, **Guru Gobind Singh waged constant war against the armies of Aurangzeb**.

After Aurangzeb's death **Guru Gobind Singh joined Bahadur Shah's (Mughal Emperor) camp as a noble and accompanied him to the Deccan** where Guru Gobind Singh was treacherously murdered (1708). After **Guru Gobind Singh's death**, the institution of Guruship came to an end and the leadership of the Sikhs passed to his trusted disciple **Banda Bahadur**.

Banda Bahadur continued the Sikh revolt. Banda rallied together the Sikh peasants of the Punjab and carried on a vigorous though unequal struggle against the Mughal army for eight years. He brought a large area between the rivers Jamuna

and Ravi under his influence and here he promptly established his own administration, appointed his own faujdars, diwan and kardars, minted a new coin and used his own seal for issuing orders.

When **Farrukhsiyar ascended the Mughal throne** in 1713, he appointed **Abdus Samad Khan** the faujdar of Lahore and gave him special orders to put an end to the Sikh upsurge. The position of Banda Bahadur had also weakened by then to some extent, because of internal dissension within the Sikh community. In 1715 Banda had to surrender to **Abdus Samad Khan**. He was taken to Delhi along with some of his close followers, in March 1716 all of them were executed. His death gave a set-back to the territorial ambitions of the Sikhs and their power declined.

The execution of Banda did not mean the end of Sikh power in Punjab, although there was no one immediately available to take up the leadership. Even the Afghan invader **Ahmad Shah Abdali failed to bring Punjab under his command**. After the withdrawal of Abdali from the Punjab, the Sikhs began to fill the political vacuum. Between 1765 and 1800 they brought Punjab and Jammu under their control.

Administration of Sikh States

Under a number of leaders in the eighteenth century, the Sikhs organized themselves into a number of **bands called jathas**, and later on **mislis**. Their combined forces were known as the **grand army (dal khalsa)**. The entire body used to meet at Amritsar at the time of Baisakhi and Diwali to take collective decisions known as "**resolutions of the Guru (gurmatas)**". A system called **rakhi** was introduced, offering protection to cultivators on the payment of a tax of 20 percent of the produce. The Sikhs were organised into 12 misls that operated in different parts of the province. The Misls were originally based on the principle of equality with all the members having an equal voice in deciding the affairs of a misl and in electing its chief and other officers. Whenever a misl conquered new territory, it was distributed among its members according to the nature of contribution made by

each member towards the conquest. The highest share obviously went to the chief.

Gradually the **democratic character of the misls disappeared and powerful chiefs dominated them.** The spirit of brotherhood and unity of the khalsa also disappeared as these chiefs constantly quarreled with one another and set themselves up as independent chieftains.

Ranjit Singh

At the end of the 18th century, **Ranjit Singh, chief of the Sukerchakia Misl**, rose into prominence. A strong and courageous soldier, an efficient administrator, and a skilful diplomat. He **tried to raise a more centralized Sikh state at the end of the eighteenth century.** He repelled the third Afghan invasion under Abdali's successor Zaman Shah in 1798-99. He **captured Lahore in 1799 and Amritsar in 1802.** He soon brought all Sikh chiefs west of the Sutlej under his control and established his own kingdom in the Punjab. Later, he **conquered Kashmir, Peshawar, and Multan.** By the time of his death, his authority was recognised in territories **between the river Sutlej and the mountain ranges of Ladakh, Karakoram, Hindukush and Sulaiman.**

Administration under Ranjit Singh

The old Sikh chiefs were transformed into big zamindars and jagirdars. Ranjit Singh did not make any changes in the system of land revenue promulgated earlier by the Mughals. The **amount of land revenue was calculated on the basis of 50 per cent of the gross produce.** Trade and commerce flourished in Punjab under Ranjit Singh. He provided safe passage to traders and their caravans.

Ranjit Singh built up a powerful, disciplined, and well-equipped army along European lines with the help of European instructors. His new army was not confined to the Sikhs. He also recruited Gurkhas, Biharis, Oriyas, Pathans, Dogras, and Punjabi Muslims. It is said that he possessed the second best army in Asia, the first being the army of the English East India Company.

Ranjit Singh **was tolerant and liberal in religious matters.** Many of his important ministers and commanders were Muslims and Hindus. The most prominent and trusted of his ministers was **Fakir Azizuddin**, while his Finance Minister was **Dewan Dina Nath.**

Decline of Sikh States

Within a decade of Ranjit Singh's death independent Sikh rule disappeared from Punjab, as struggle for power among the mighty Sikh chiefs and the royal family feuds helped the English to take over without much difficulty.

ROHILLAS AND BANGASH PATHANS

A handful of small Afghan kingdoms were also developed in north India following the weakening of the Mughal Empire. Afghans who began migrating to India in the fifteenth century consisted of bands of nomadic warlords who constantly moved from camp to camp. During the initial phase of Afghan state formation in India during the fifteenth and sixteenth centuries, the Lodi Sultanate was merely "a pastoral confederation of tribal lords".

Sher Shah Suri, during his reign, transformed the horizontal structure of the Afghan polity into a vertical relationship based on military service and direct loyalty to the king. Thus, the concept of centralised power, subordination, and royal prerogatives replaced the tribal principles of equality and inherited rights. Afghan migration to India increased in the eighteenth century due to political instability and economic dislocations in Afghanistan.

The Rohillas and Bangash Pathans carved up autonomous principalities for themselves in the Gangetic valley. **Daud**, an Afghan soldier of fortune and his son **Ali Mohammad Khan** enlarged their small estate in the Bareilly district to an independent state of **Rohilkhand** extending from Kumaon hills in the north to the Ganges in the south.

Ahmad Khan Bangash founded a second independent Afghan kingdom to the east of Delhi in the region surrounding **Farukhabad** and

later extended his influence to Allahabad and Bundelkhand. The Rohillas and Bangash aided Ahmad Shah Abdali during the Third Battle of Panipat, but their influence rapidly waned after Abdali retired from the Indian scene, leaving Najib-ud-daula in charge of Delhi.

THE JATS

In the Delhi-Mathura region, the Jats were an agricultural and pastoral caste. Caste affinity with their zamindars fostered community cohesion, and they began rebelling against the Mughal state during the reign of Jahangir. In 1669, the first rebellion of the Jat peasants occurred, and the emperor had to personally suppress it. In 1686, the jats revolted once more; this time, the Mughal imperial commander Bishen Singh Kachhwa had some success against them, but was unable to completely subdue their power. The local zamindar Gokla, followed by Rajaram and Churaman Jat, used the peasants' discontent against the Mughal state to establish the Jat kingdom in Bharatpur.

Churaman Jat

Churaman constructed a hugely powerful fortress at Thun and challenged Mughal authority in the region. Churaman committed suicide after the Mughal army led by Jay Singh II, the governor of Agra, marched against him in 1721 and captured his fort.

Badan Singh

Badan Singh (1685-1756), the nephew of Churaman, was now in charge of the Jats. He significantly strengthened his army and constructed the Dig, Kumber, Ver, and Bharatpur forts. Badan Singh established his dominance over the districts of Mathura and Agra and laid the groundwork for the Bharatpur Kingdom by capitalizing on the Mughal empire's paralysis following Nadir Shah's invasion. Ahmad Shah Abdali accepted the fait accompli and bestowed upon Badan Singh the title of raja in addition to the epithet "Mahendra."

Suraj Mal

It was Suraj Mal who consolidated Jat power during his reign (1756-63), compelling the Mughal authorities to recognise him. He successfully resisted Abdali's army's siege and assisted the Marathas in the Third Battle of Panipat. Because of his leadership abilities, steady intellect, and clear vision, he is remembered as "the Jat Plato" and "the Jat Ulysses."

Despite having been founded with the active support of the peasants, the Jat state maintained its feudal nature in terms of its political structure. The state was dependent on the zamindars, who held both administrative and taxation authority, and whose taxation demands were sometimes even greater than under the Mughal system.

In the 1750s, Suraj Mal attempted to reduce the dependence on the overmighty kinsmen and members of his caste, began to drive them off from positions of power, tried to raise an army with foreigners and introduced the Mughal system of taxation. His death in 1763 put an end to his efforts to centralize power, which was followed by the virtual collapse of the Jat state, which once stretched from the Ganges in the east to Agra in the west and from Delhi in the north to Chambal in the south.

MARATHAS

The most important challenge to the decaying Mughal power came from the Maratha Kingdom which was the most powerful of the succession states. In fact, it alone possessed the strength to fill the political vacuum created by the disintegration of the Mughal Empire. The Maratha kingdom was started as a small kingdom in western India in the seventeenth century. It was established by the Maratha chief Shivaji, in defiance of fierce local opposition from Muslim kingdom of Bijapur and the pressure of the mighty Mughal army.

Shivaji (1627-1680) carved out a stable kingdom with the support of powerful warrior families

(deshmukhs). Groups of highly mobile, peasant pastoralists (kunbis) provided the backbone of the Maratha army. Shivaji used these forces to challenge the Mughals in the peninsula. After Shivaji's death, effective power in the Maratha state was wielded by a family of Chitpavan Brahmanas who served Shivaji's successors as Peshwa (or principal minister).

Maratha state was plagued by dynastic strife soon after Shivaji's death in 1680. The Maratha state was also troubled by the Mughal's conquest policy in the Deccan. Local zamindars and deshmukhs (revenue officers) took advantage of the circumstance by occasionally siding with the Mughals and occasionally with the Marathas. Two of Shivaji's sons, first Sambhaji and then Rajaram, ruled briefly and battled incessantly with the Mughal army.

Shahu, grandson of Shivaji, had been a prisoner in the hands of Aurangzeb since 1689. Aurangzeb had treated him and his mother with great dignity, honour, and consideration, paying full attention to their religious, caste, and other needs, hoping perhaps to arrive at a political agreement with Shahu. Shahu was released in 1707 after Aurangzeb's death.

After Shahu's release, civil war broke out between Shahu at Satara and his aunt Tara Bai at Kolhapur who had carried out an anti-Mughal struggle since 1700 in the name of her son Shivaji II after the death of her husband Raja Ram. Due to this conflict, between Shahu and Tara Bai, a new system of Maratha government was evolved under the leadership of Balaji Vishwanath (the Peshwa of King Shahu).

Balaji Vishwanath

Balaji Vishwanath provided Shahu with loyal and practical assistance in putting down Shahu's enemies. Balaji excelled in diplomacy and won over many of the big Maratha Sardars to Shahu's cause. In 1713, Shahu made him his Peshwa or the mukh pradhan (chief minister). Balaji Vishwanath gradually

consolidated Shahu's hold over Maratha sardars and over most of Maharashtra except for the region south of Kolhapur where Raja Ram's descendants ruled. The Peshwa concentrated power in his office and shadowed the other ministers and sardars. Balaji Vishwanath and his son Baji Rao I made the Peshwa the functional head of the Maratha Empire.

Balaji Vishwanath signed a pact with the Sayyid brothers. All the territories that had earlier formed Shivaji's kingdom were restored to Shahu who was also assigned the chauth and sardeshmukhi of the six provinces of the Deccan. In 1719, Balaji Vishwanath helped the Saiyyid brothers in overthrowing Farrukh Siyar. In return, Balaji Viswanath secured Shahu's right to chauth and sardeshmukhi in the six Mughal provinces of Deccan, chauth of Malwa and Gujarat and an independent status in Maharashtra.

Baji Rao I

Balaji Vishwanath died in 1720. He was succeeded as Peshwa by his son Baji Rao I. Baji Rao I has been described as "the greatest exponent of guerrilla tactics after Shivaji". The Marathas waged numerous campaigns under Baji Rao I against the Mughal Empire trying to compel the Mughal officials first to give them the right to collect the chauth of vast areas and then to cede these areas to the Maratha kingdom. By 1740, when Baji Rao died, the Marathas had won control over Malwa, Gujarat, and parts of Bundelkhand. The Maratha families of Gaekwad, Holkar, Sindhias, and Bhonsle came into prominence during this period.

Baji Rao I, however, failed to lay firm foundations for an empire. New territories were conquered and occupied but little attention was paid to their administration. The chief concern of the successful sardars was with the collection of revenues.

Balaji Baji Rao

Baji Rao I died in April 1740. He was succeeded by his son Balaji Baji Rao (known more widely as Nana Saheb). He was the Peshwa from 1740 to

1761. During this period, King Shahú died in 1749 and by his will, he left all management of state-affairs in the Peshwa's hand. The office of the Peshwa had already become hereditary. He shifted the government to Poona, his headquarters.

Balaji Baji Rao extended the Empire in different directions and consolidated Marathas control over Malwa, Gujarat, and Bundelkhand. Bengal was repeatedly invaded and in 1751, the Bengal Nawab had to cede Orissa. In the South, the state of Mysore and other minor principalities were forced to pay tribute. In 1760, the Nizam of Hyderabad was defeated at Udgir and was compelled to cede vast territories. In the North, the Marathas soon became the power behind the Mughal throne. Marching through the Gangetic Doab and Rajputana, they reached Delhi where, in 1752, they helped Imad-ul-Mulk to become the wazir. Maratha also brought Punjab under control. This brought them into conflict with the warrior-king of Afghanistan, who once again marched into India to settle accounts with the Maratha.

Third Battle of Panipat (1761)

A major conflict for mastery over North India now began. Ahmad Shah Abdali soon formed an alliance with Najib-ud-daulah of Rohilkhand and Shuja-ud-daulah of Avadh, both of whom had suffered at the hands of the Maratha sardars. The Peshwa dispatched a powerful army to the north under the nominal command of his minor son, the actual command being in the hands of his cousin Sadashiv Rao Bhau.

The Marathas now tried to find allies among the northern powers. But their earlier behavior and political ambitions had antagonized all these powers. They had interfered in the internal affairs of the Rajputana states and levied huge fines and tributes upon them. They had made large territorial and monetary claims upon Avadh. Their actions in the Punjab had angered the Sikh chiefs. Marathas had, therefore, to fight the Abdali all alone, except for the weak support of Imad-ul-Mulk. The Maratha and Afghan forces met at Panipat on 14 January 1761.

The Marathas were defeated. The Peshwa's son Vishwas Rao, Sadashiv Rao Bhau and numerous other Maratha commanders perished in the battlefield. After listening to the tragic losses, the Peshwa Nana Sahab died in June 1761.

Madhav Rao

The 17-year old Madhav Rao became the Peshwa in 1761. He was a talented soldier and statesman. Within a short period of 11 years, he restored the lost territories of the Maratha Empire. Under his leadership, Marathas defeated Nizam and compelled Hyder Ali of Mysore to pay tribute. Marathas also reasserted control over Northern India by defeating the Rohillas and subjugating Rajput states and Jat chiefs. Madhav Rao died of alcohol consumption in 1772.

Sawai Madhav Rao

After Madhav Rao's death in 1772, the Maratha Empire was in a state of confusion. There was a struggle for power at Poona between Raghunatha Rao (younger brother of Balaji Baji Rao) and Narayan Rao (younger brother of Madhav Rao). Narayan Rao was killed in 1773 and was succeeded by his posthumous son Sawai Madhav Rao. Frustrated by this, Raghunatha Rao sought British help to capture power with their help. This resulted in the First Anglo-Mysore War during 1775- 82 (which will be discussed in the later Chapter). The resultant Treaty of Salbai (1782) recognized Sawai Madhav Rao as rightful Peshwa.

Baji Rao II

Due to power disputes, the Peshwa's power post-1772 was on a decline. Sawai Madhav Rao died in 1795 and Baji Rao II (son of Raghunatha Rao) became the Peshwa. Big Maratha sardars carved out semi-independent states in the North. Of these chiefs, the most important were the Gaekwads (Gaekwars), the Sindhias, the Bhonsles and the Holkars. They had established regular administration on the pattern of Mughal administration and possessed their separate armies. Their allegiance to the Peshwas became more and more nominal.

Administration of Marathas

The Maratha polity was essentially a **centralized autocratic monarchy** but an enlightened one. The king was at the helm of affairs. The king's chief objective was the happiness and prosperity of his subjects. To assist the king, there was a council of state ministers known as **ashtaptadhans**.

For the efficient collection of the chauth and sardeshmukhi of the Deccan, **Balaji Vishwanath** assigned separate areas to Maratha sardars who kept the greater part of the collection for their expenses. This system of assignment of the chauth and sardeshmukhi also enabled the Peshwa to increase his personal power through patronage. An **increasing number of ambitious sardars** began to flock to his side. The **system of watans and saranjams** (jagirs) had made Maratha sardars strong, autonomous, and jealous of central power. They **now began to establish their control in the distant lands of the Mughal Empire where they gradually settled down as more or less autonomous chiefs**.

Under **Baji Rao I**, little attention was paid to administration. He failed to lay firm foundations for an empire. New territories were conquered and occupied but **little attention was paid to their administration**. The chief concern of the successful sardars was with the collection of revenues.

During **Balaji Baji Rao**, the **Peshwa became the official head of the administration**.

During **Sawai Madhav Rao**, big Maratha sardars had been carving out a semi-independent state. Gaekwad at Baroda, Bhonsle at Nagpur, Holkar at Indore, and Sindhia at Gwalior were the most important. They had established regular administrations on the pattern of Mughal administration and possessed their separate armies. Their allegiance to the Peshwas became more and more nominal.

Decline of Marathas

The Maratha dream of controlling the Mughal Empire and establishing their own empire over large parts of the country could not be realized.

The Maratha chiefs united by loose union. They cooperated against the common enemy only when there was a strong central authority. Whenever there was an opportunity, they tended to assert their autonomy. Maratha sardars never tried to develop a new economy. They failed to encourage science and technology as well as trade and industry.

The British also posed a challenge to Marathas. They used **their divide and rule policy** against the Maratha Chiefs and then overpowered them in separate battles during the **Second Maratha war (1803-05)** and the **Third Maratha war (1816-1819)**. As a result, many Maratha states **signed Subsidiary alliance** with the British and the house of Peshwas were extinguished.

INDEPENDENT STATES

The third category of state were independent kingdoms. These states emerged primarily taking the advantage of the destabilization of Mughal control over the provinces. These states already enjoyed a considerable amount of autonomy in the past and in the eighteenth century became completely independent. Examples of such states were Rajput kingdoms, Mysore, Kerala.

KERALA

Kerala was divided into small principalities under the control of local chieftains and rajas at the beginning of the 18th century. Mughal control was not visible in this area. The four most important principalities were Calicut under the Zamorin, Churakkal, Cochi and Travancore.

The kingdom of Travancore rose into prominence after 1729 under **King Martanda Varma**. Martanda Varma started expanding his dominions with the help of a strong and modern army. He with the help of his army expanded northwards and the boundaries of Travancore extended from Kanyakumari to Cochin. He ousted Dutch from the region; the English were also made to accept his terms of trade; local feudal chiefs were

also suppressed. Also the smaller principalities governed by collateral branches of the royal family in Travancore were taken over by Martanda Varma. By 1763, all the petty principalities of Kerala had been absorbed or subordinated by the three big states of Cochin, Travancore, and Calicut.

Hydar Ali began his invasion of Kerala in 1766. He annexed northern Kerala up to Cochin including the territories of the Zamorin. **Travancore withstood the shock of Hyder Ali invasion in 1766.** Martanda Varma was succeeded by Rama Varma.

Administration

By the beginning of the 1740s, Varma had constructed a powerful bureaucratic state. **He proclaimed a royal monopoly on pepper trade and then on all trade in the Malabar Coast.** He organized a strong army on the western model with the help of European officers and armed it with modern weapons. He also constructed a modern arsenal. He undertook many irrigation works, built roads and canals for communication, and gave active encouragement to foreign trade.

Malayalam Literature

The 18th century saw a remarkable revival in Malayalam literature. This was due in part to the rajas and chiefs of Kerala who were great patrons of literature. Trivandrum, the capital of Travancore, became in the second half of the 18th century a famous centre of Sanskrit scholarship. Rama Varma, successor of Martanda Varma, was himself a poet, a scholar, a musician, a renowned actor, and a man of great culture. Rama Varma conversed fluently in English, took a keen interest in European affairs, and regularly read newspapers and journals published in London, Calcutta and Madras.

Decline

After Rama Varma's death towards the closing years of the eighteenth century, the Travancore lost its former glory and soon succumbed to British pressure, accepting a Resident in 1800.

MYSORE

In the early 18th century Mysore was ruled by the Wodeyar Dynasty (Wadiyar Dynasty) under King Chikka Krishnaraja. However eventually two of his ministers Nanjaraj (the Sarvadhikari) and Devraj (the Dulwai) usurped power and reduced him to the puppet of the state. The biggest and the strongest foundation of Mysore was laid in the mid-18th century by Hyder Ali and later was consolidated by his son, Tipu Sultan.

Consolidation of Mysore under Hyder Ali

Hyder Ali was born in an indistinct family and was a mere officer in the Mysore Army. He was illiterate, yet he fluently spoke Hindustani, Kannada, Marathi, Telugu, and Tamil. **He possessed a great acumen for administration, political and financial both and an excellent memory; his these talents helped him rise in his ranks.** He was an outstanding Army Commander and a shrewd diplomat. He extended the boundaries of the Mysore state and incurred the hostilities of the Marathas, Hyderabad and the English.

Hyder Ali overthrew Nanjaraja and established his own authority over the state of Mysore in 1761. He established control over many rebellious poligars (zamindars) and succeeded in conquering Bidnur, Sunda, and Canara. **Hyder Ali** had invaded and annexed Malabar and Calicut in 1766, thus expanding the frontiers of Mysore significantly. The prime reason for the occupation of Malabar was because of its access to the Indian Ocean.

Hyder Ali had to face the Maratha raids in 1764, 1766 and 1771 and to buy peace, Hyder Ali had to give them large sums of money. After **Madhavrao's (Maratha Peshwa) death in 1772**, Hyder Ali raided the Marathas a number of times during 1774-76, and recovered all the territories he had previously lost, besides capturing new areas.

Hyder Ali was successful in inflicting a defeat to the English near Madras in 1769. The British ended up in a treaty with Hyder known as **Treaty of Madras (1769)**. **He died in 1782** in the course of the second Anglo Mysore war and was succeeded by his son Tipu Sultan.

Consolidation of Mysore under Tipu Sultan

Tipu was a very well-educated ruler, and from a young age he was inducted into the art of war. Tipu was taught how to ride, shoot, fencing, etc. He also received instruction in the science of tactics and learning about European military practices when he had joined his father in reviews and maneuvers.

Tipu had fought two full-fledged wars with the British, namely; **Third Anglo-Mysore war and Fourth Anglo-Mysore war**. Tipu waged victorious wars against the Marathas and the Nizam (1784–87). **Tipu's expansion of Mysore included the addition of the territories of Adoni, Sanore, Koorke, Anagundi, Karpah, Kurnul, and Imtiazgur to it.** **The rule of Tipu Sultan came to an end with a defeat at the hands of the British in 1799.** He died defending his capital Srirangapatnam.

Administration of Mysore

Revenue

Land was classified into various categories and the mode of assessment. **Ijara land was leased** on fixed rents to the peasants. **On hissa land**, rent was assessed as a share of the produce. **Further rent on watered land was paid in the form of a portion of the produce** and on dry land in terms of money.

Hyder and Tipu Sultan introduced the system of imposing land taxes directly on the peasants and collecting them through salaried officials and in cash, thus enhancing the resource base of the state.

The land revenue policy under Tipu even envisaged **independent individual initiative to develop facilities for agriculture**; rent free land was gifted to individuals for the construction of irrigation and other infrastructure. Thus a class of people who could support agricultural development independently was sought to be created.

Tipu was also interested in **modernizing the agricultural economy**, by repairing old irrigation systems and constructing new ones, by promoting agricultural manufacturing and introducing sericulture in Mysore.

Trade

Tipu sent ambassadors to France to bring in European technology. He built a navy, with ambition to **participate in oceanic trade**. He launched in 1793 what can be described as a "**state commercial corporation**", with plans to set up factories outside Mysore. **Tipu also appointed asufs** to train officials to run trade centres established by him for keeping trade in control.

The **state of Mysore began to participate in a lucrative trade** in valuable goods like sandalwood, rice, silk, coconut, sulphur etc. and **established thirty trading centres in and outside Mysore** in other parts of **western India and overseas like Muscat**.

Military

Hyder Ali recognized **the advantages of western military training** and applied it to the troops under his own command. In 1755, he established a **modern arsenal in Dindigul** with the help of French experts. **Hyder's army was organized through the system of risalas** that had a clear chain of command going up to the ruler. **Each risala had a fixed number of soldiers**, with provision for weaponry and modes of transport and a commander appointed directly by Hydar himself.

Tipu Sultan like Hyder Ali was also a great warrior and **gave maximum care to the raising and maintenance of an efficient military force**. He organized his army on the European model with Persian words of command. Like his father, **Tipu realized the importance of a naval force**. In 1796, he set up a **Board of Admiralty** and planned for a fleet of 22 battleships and 20 large frigates. Three dockyards were established at Mangalore, Wajedabad and Molidabad.

Tipu gave his support to the French soldiers at Seringapatam in setting up a **Jacobin Club in 1797**. Tipu himself became a member of the Jacobin Club and allowed himself to be called Citizen Tipu. **He planted the Tree of Liberty at Seringapatam**.

Religious Policy

Hyder Ali was a tolerant ruler and had inducted many Hindus in his ministry. Hyder's Chief Financial Assistant was a Brahmin named **Khande Rao**. Tipu Sultan was also very tolerant and enlightened towards other religions barring a few local Christians. He even gave money to build the **Sringeri Sharada Devi Temple**. He was a devout Muslim and he prohibited consumption of alcohol or cannabis or smoking tobacco.

Judicial System

Hyder possessed a strong sense of justice and did not shy away from punishing officials (e.g., horse-keepers and tax collectors) who mistreated the poor and powerless people. He even punished high ranking officials in public, to send out a strong message of law and order. His sons and even sons-in-law were flogged if they had done something wrong. He pursued a policy of Reward and Punishment.

Tipu Sultan used to compensate the wounded soldiers, a proof of his benevolence towards his loyal subjects. He even paid a 1/4th share of monthly maintenance to the widows and children of the martyred men. Widows and children of ordinary workers who died during service were to be paid one quarter of gold fanam.

Art and Culture during Tipu's reign

Tipu Sultan had a desire to change with the times and it was symbolized in the introduction of a new calendar, a new system of coinage, and new scales of weights and measures. His personal library contained books on such diverse subjects as religion, history, military science, medicine, and mathematics.

Tipu wrote down his dreams (**Khab Namah**). They were set down in his own handwriting and date from 1785 to 1798. Moreover, he wrote his own memoirs (**Tuzak-i Tipu**), a book on astrology (**Zabarjad**) and a treatise on the preparation of perfumes, the arts of dyeing and cleaning (**Mujmua al Senayi**), etc.

Decline of the Mysore

Although Tipu had modernized the military, economic and technological structure of the country, he neglected to modernize Mysore's traditional education system. He had not established any universities or military and engineering schools during his reign.

Tipu's rule came to an end with a defeat at the hands of the English in 1799. He died defending his capital Srirangapatnam.

The Rajputs

In the sixteenth and seventeenth centuries, the Rajputs came to be organised into approximately twenty major clans, with their chiefs gradually establishing centralised control over territory under the patronage of Mughal emperors who followed a policy of indirect rule. Since the time of **Akbar**, various Rajput chiefs were assimilated into the Mughal hierarchy as peshkashi zamindars. As a sign of subordination, they paid an annual tribute (peshkash) to the Mughal emperor, but were autonomous in matters of internal administration. Many of them were also given high military ranks within the Mughal army and contributed to the empire's strength in exchange for assistance in consolidating their own control over their respective kingdoms.

During the reign of **Aurangzeb** in the seventeenth century, the harmonious relationship between the two appeared to deteriorate. Actually, the situation began to deteriorate when he intervened in the succession dispute in Marwar. Rani Hari gave birth to a son following the death of Rana Jaswant Singh, but Aurangzeb refused to recognise him as the new Rana and instead proposed Inder Singh for the position.

In the past, Mughal emperors had utilised clan rivalries and exercised their authority to appoint Rajput successors. Moreover, because Marwar was located on the strategic route between Agra and Ahmedabad, it could not be entrusted to a child ruler. The issue of religious diversity did not arise

because the Maharani was willing to accept Sharia and pay a larger peshkash if her son Ajit Singh's claim was acknowledged. But when this did not occur, the Rathor sardars, with Mewar's assistance, rebelled against the Mughal empire."

The love-hate Mughal-Rajput relationship resulted in Emperor **Bahadur Shah's march towards Jodhpur** and Ajit Singh's submission in 1708, followed by the formation of an anti-Mughal league by **Ajit Singh, Jay Singh II, and Durgadas Rathor** in the same year; in 1714 Hussain Ali, Commander-in-chief, again marched towards Jodhpur and forced Ajit Singh to sue for peace by marrying one of his daughters in marriage to Emperor Farrukhsiyar.

In the feud between the **Farrukhsiyar and Sayyid brothers** at Delhi, the chiefs of Jodhpur and Jaipur adopted a strategy of "opportune aloofness or adherence" to advance their respective

interests. The Sayyids rewarded Ajit Singh with the governorship of Ajmer and Gujarat, which he held until 1721, for joining their side. In 1721, the anti-Sayyid party appointed Jay Singh II of Jaipur as governor of Agra, and during the reign of Emperor **Muhammad Shah**, he was also given the Sarkar of Surat.

In the second half of the eighteenth century, the Rajput polities were subject to constant attacks by the Marathas and Afghans, but neither group was able to subjugate the region permanently. Thus, at one point, the Rajputs controlled the entire territory extending some 900 kilometres south of Delhi to the western coast of Surat. However, the Rajputs' inability to consolidate their position due to internal strife made them vulnerable to Maratha intervention.

Sawai Jai Singh

The most outstanding Rajput ruler of the 18th century was Raja Sawai Jai Singh of **Amber (1681-1743)**. He was a distinguished statesman, law-maker, and reformer. But most of all he shone as a man of science in an age when Indians were oblivious to scientific progress. He founded the city of Jaipur in the territory taken from the Jats and made it a **great seat of science and art**. Jaipur was built upon strictly scientific principles and according to a regular plan. Its broad streets are intersected at right angles.

Jai Singh was above everything a **great astronomer**. He erected observatories with accurate and advanced instruments, some of them of his own invention, at **Delhi, Jaipur, Ujjain, Varanasi, and Mathura**. His astronomical observations were remarkably accurate. He drew up a set of tables, entitled **Zij Muhammadshahi**, to enable people to make astronomical observations. He had Euclid's "**Elements of Geometry**", translated into Sanskrit as also several works on trigonometry, and Napier's work on the construction and use of logarithms.

Jai Singh was also a **social reformer**. He tried to enforce a law to reduce the lavish expenditure which a Rajput had to incur on a daughter's wedding and which often led to infanticide. This remarkable prince ruled Jaipur for nearly 44 years from 1699 to 1743.

Nature and limitations of the Regional Polities

Mughals as supreme authority: The independent political systems that emerged in the provinces continued to maintain ties with the Mughal imperial authority.

- The importance of the Mughal as an umbrella over the provincial authority still remained.
- Even rebel chieftains of the **Marathas and Sikhs** recognized the Mughal emperor as the supreme authority.

Significant role of zamindars, merchants, local noble: Merchants played a crucial role in the emergence and functioning of the regional polity.

- Merchants provided the necessary financial support to the nobles and rulers and naturally had important say in the administration. **For example :** The house of the Jagat Seths in Bengal played a decisive role in the local power politics.

- Zamindars and local chieftains in the absence of central security emerged as protectors of the local people. The common people had to depend on the mercy and benevolence of these zamindars.
- These local groups often played a decisive role in administration. It can be regarded as one of the weaknesses of the regional polity.

Limitations:

- The provincial rulers failed to develop a system based on sound financial, administrative and military organization.
- The rulers had to depend on the cooperation and collaboration of the local groups (zamindars, merchants, local nobles). This was a major administrative flaw in the provincial polity and to some extent this was one reason for the failure of developing a stable polity.
- There was constant warfare among the different neighboring regional powers. Particularly the Marathas and the Southern states were constantly in the race for expanding their territorial boundaries.
- Disunity among the regional powers paved the way for the external forces to establish their dominance over India.
- The jagirdari crisis intensified as income from agriculture declined, and the number of contenders for a share of the surplus multiplied.

SOCIAL AND ECONOMIC CONDITIONS DURING 18TH CENTURY

In the 18th century, India failed to make adequate economic, social, and cultural progress. The common people remained penniless, backward, and oppressed, living on the bare subsistence level, while the rich and powerful lived in luxury and lavishness. However, it is worth mentioning that the lives of the Indian people were generally better in the 18th century than they were after 100 years of British rule.

AGRICULTURE

Indian agriculture during the 18th century was technically backward and stagnant. The techniques of production had remained stationary for centuries. The peasant tried to make up for technical backwardness by working very hard. The peasant did not usually suffer from shortage of land, but, unfortunately, he seldom reaped the fruits of his labour.

Even though his produce supported the rest of the society, his own reward was miserably inadequate. The state, the zamindars, the jagirdars,

and the revenue-farmers tried to extract the maximum amount from him. This was as true of the Mughal state as of the Maratha or Sikh chiefs or other successors of the Mughal state.

TRADE

Even though Indian villages were largely self-sufficient and imported little from outside and the means of communication were backward, extensive trade within the country and between India and other countries of Asia and Europe was carried on under the Mughals.

India imported pearls, raw silk, wool, dates, dried fruits, and rose water from the Persian Gulf region; coffee, gold, drugs, and honey from Arabia; tea, sugar, porcelain, and silk from China; gold, musk and woolen cloth from Tibet; tin from Singapore; spices, perfumes, arrack, and sugar from the Indonesian islands; ivory and drugs from Africa; and woolen cloth, metals such as copper, iron, and lead, and paper from Europe.

India's most important article of export was cotton textiles which were famous all over the world for their excellence and were in demand everywhere. India also exported raw silk and silk

fabrics, hardware, indigo, opium, rice, wheat, sugar, pepper and other spices, precious stones, and drugs.

Since **India was on the whole self-sufficient in handicrafts and agricultural products**, it did not import foreign goods on a large scale, on the other hand, its industrial and agricultural products had a steady market abroad. Consequently, **it exported more than it imported and its trade was balanced by import of silver and gold**. In fact, India was known as a sink of precious metals.

India's Exports and Imports during the 18th C

Items of Import

- **From the Persian Gulf Region**—pearls, raw silk, wool, dates, dried fruits, and rose water;
- **From Arabia**—coffee, gold, drugs, and honey;
- **From China**—tea, sugar, porcelain, and silk;
- **From Tibet**—gold, musk, and woollen cloth;
- **From Africa**—ivory and drugs;
- **From Europe**—woollen cloth, copper, iron, lead and paper.

Items of Export: Cotton textiles, raw silk and silk, fabrics, hardware, indigo, saltpetre, opium, rice, wheat, sugar, pepper and other spices, precious stones, and drugs

Disruptions in trade

Constant **warfare and disruption of law and order in many areas during the 18th century** harmed the country's internal trade and disrupted its foreign trade to some extent and in some directions. Many **trading centres were looted** by the contestants for power and by foreign invaders. Many of the trade routes were infested with organised bands of robbers, and traders and their caravans were regularly looted. Even the road between the two imperial cities, Delhi and Agra, was made unsafe by the marauders.

With the **rise of autonomous provincial regimes and innumerable local chiefs**, the number of custom houses or chowkies grew by leaps and bounds. **Every petty or large ruler tried to increase**

his income by imposing heavy customs duties on goods entering or passing through his territories. All these factors had an injurious effect on trade. The impoverishment of the nobles, who were the largest consumers of luxury products in which trade was conducted, also injured internal trade. Political factors which hurt trade also adversely affected urban industries.

Many prosperous cities, centres of flourishing industry, were sacked and devastated. **Delhi was plundered by Nadir Shah; Lahore, Delhi and Mathura by Ahmad Shah Abdali; Agra by the Jats; Surat and other cities of Gujarat and the Deccan by Maratha chiefs; Sarhind by the Sikhs**, and so on. Similarly, **artisans catering to the needs of the feudal class and the court suffered as the fortunes of their patrons declined**. The decline of internal and foreign trade also hit them hard in some parts of the country. Nevertheless, some industries in other parts of the country gained as a result of expansion in trade with Europe due to the activities of the European trading companies. Even so India remained a land of extensive manufactures.

EDUCATION

Education was not completely neglected in 18th century India. But it was on the whole defective. **It was traditional and out of touch with the rapid developments in the West**. The knowledge which it imparted was confined to literature, law, religion, philosophy, and logic, and excluded the study of physical and natural sciences, technology, and geography. Nor did it concern itself with a factual and rational study of society.

Higher Education

The **centres of higher education were spread all over the country and were usually financed by nawabs, rajas, and rich zamindars**. Among the Hindus, higher education was based on Sanskrit learning and was mostly confined to Brahmins. Persian education being based on the official language of the time was equally popular among Hindus and Muslims.

Elementary Education

Elementary education was quite widespread. Among the Hindus it was imparted through town and village schools while among the Muslims through the **Maulvis in maktabs** situated in mosques. In those schools the young students were taught reading, writing, and arithmetic. Elementary education was mostly confined to the higher castes like Brahmins, Rajputs, and Vaishyas. However, many persons from the lower castes also often received it. **The average literacy was not less than what it was under the British later.** A very pleasant aspect of education then was that the **teachers enjoyed high prestige in the community.** A bad feature of it was that **girls were seldom given education**, though some women of the higher classes were an exception.

SOCIAL AND CULTURAL LIFE

Social life and culture in the 18th century were marked by stagnation and dependence on the past. There was **no uniformity of culture and social patterns all over the country.** People were divided by **religion, region, tribe, language, and caste.** Moreover, the social life and culture of the upper classes was in many respects different from the life and culture of the lower classes.

Caste was the central feature of the social life of the Hindus. Apart from the four varnas, Hindus were divided into numerous **castes (Jatis)** which differed in their nature from place to place.

- The caste system rigidly divided people and permanently fixed their place in the social scale.
- The **higher castes, headed by the Brahmins, monopolised all social prestige and privileges.**
- Caste rules were extremely rigid-There were **restrictions on interdining among members of different castes.**
- Castes often **determined the choice of profession**, though exceptions did occur.
- Caste regulations were strictly enforced by caste councils, panchayats and caste chiefs

through fines, penances (prayaschitta) and expulsion from the caste.

Caste was a major divisive force and element of disintegration in the India of 18th century. It often split Hindus living in the same village or region into many social atoms. However, **it was possible for a person to acquire a higher social status by acquisition of high office or power**, as did the Holkar family in the 18th century.

Muslims were no less divided by considerations of caste, race, tribe, and status, even though their religion enjoined social equality, **The Shia and Sunni nobles were sometimes at loggerheads on account of their religious differences.** The Irani, Afghan, Turani, and Hindustani Muslim nobles and officials often stood apart from each other.

THE FAMILY SYSTEM

The family system in 18th century India was **primarily patriarchal**, that is, the family was dominated by the senior male member and inheritance was through the male line. **In Kerala, however, the family was matrilineal.** Outside Kerala, women were subjected to nearly complete male control. They were expected to live as mothers and wives only, though in these roles they were shown a great deal of respect and honour. Even during war and anarchy women were seldom molested and were treated with respect.

But the **women of that time possessed little individuality of their own.** This does not mean that there were no exceptions to this rule. **Ahilya Bai administered Indore** with great success from **1766 to 1796**. While women of the upper classes were not supposed to work outside their homes, peasant women usually worked in the fields and **women of the poorer classes often worked outside their homes to supplement the family income.**

The purdah was common mostly among the **higher classes in the north**, It was not practiced in the South. Boys and girls were not permitted to mix with each other. **All marriages were arranged by the heads of the families**, Men were permitted to

have more than one wife, but, except for the well-off, they normally had only one. On the other hand a woman was expected to marry only once in her life-time. **The custom of early marriage prevailed all over the country.** Sometimes children were married when they were only three or four years of age.

ART, CULTURE AND ARCHITECTURE

Culturally, **India showed signs of exhaustion during the 18th century.** Cultural continuity with the preceding centuries was maintained. But at the same time culture remained wholly traditionalist. Cultural activities of the time were **mostly financed by the Royal 'Court, rulers, and nobles and chiefs** whose impoverishment led to their gradual neglect. The most rapid decline occurred precisely in those branches of arts which depended on the patronage of kings, princes, and nobles. This was true for most of the Mughal architecture and painting. **Many of the painters of the Mughal School migrated to provincial courts and flourished at Hyderabad, Lucknow, Kashmir, and Patna.**

At the same time new schools of painting were born and achieved distinction. The paintings of **Kangra and Rajput Schools** revealed new vitality and taste.

In the field of architecture, **the Imambara of Lucknow** reveals proficiency in technique but a decadence in architectural taste. On the other hand, the **city of Jaipur and its buildings are an example of continuing vigour.**

Music continued to develop and flourish in the 18th century. Significant progress was made in this field in the reign of **Muhammad Shah.** Poetry in nearly all the Indian languages lost its touch with life and became decorative, artificial, mechanical and traditional.

LITERATURE

A noteworthy feature of the literary life of the 18th century was the **spread of Urdu language and the vigorous growth of Urdu poetry.** Urdu

gradually became the medium of social intercourse among the upper classes of northern India. While Urdu poetry shared in common the weaknesses of contemporary literature in other Indian languages, it produced brilliant poets like **Mir, Sauda, Nazir,** and in the 19th century, the great genius **Mirza Ghalib.**

Similarly, there was a revival of **Malayalam literature**, especially under the patronage of the Travancore rulers, **Martanda Varma and Rama Varma.** One of the great poets of Kerala, **Kunchan Nambiar**, who wrote popular poetry in the language of daily usage, lived at this time. The 18th century Kerala also witnessed the full development of **Kathakali literature**, drama and dance. The **Padmanabhan Palace** with its remarkable architecture and mural paintings was also constructed in the 18th century.

Tayaumanavar (1706-44) was one of the best exponents of **sittar poetry in Tamil.** In line with other sittar poets, he protested against the abuses of temple-rule and the caste system. In Assam, literature developed under the patronage of the Ahom kings. **Heer Ranjha**, the famous romantic epic in Punjabi, was composed-at this time by **Warris Shah.** For Sindhi literature, the 18th century was a period of enormous achievement. **Shah Abdul Latif** composed his famous collection of poems, **Risalo.** **Sachal and Sami** were the other great Sindhi poets of the century.

SCIENCE

Throughout the 18th century **India remained far behind the West in science and technology.** The scientific outlook was gradually pervading the Western mind and revolutionizing the philosophic, political, and economic outlook of the Europeans and their institutions. On the other hand, the Indians who had in earlier ages made vital contributions in the fields of mathematics and natural sciences, had been **neglecting the sciences for several centuries.**

The Indian mind was still tied to tradition; both the nobles and the common people **were**

superstitious to a high degree. The Indians remained almost wholly ignorant of the scientific, cultural, political, and economic achievements of the West. The 18th century Indian rulers did not show any interest in things western except in

weapons of war and techniques of military training. This weakness in the realm of science was to a large extent responsible for the total subjugation of India by the most advanced country of the time.

Previous Year Question

Answer: Option a is correct

Q. Clarify how Mid-eighteenth century India was beset with the specter of a fragmented Polity? (Mains 2017)

Q. The third battle of Panipat was fought in 1761. Why were so many empire-shaking battles fought at Panipat?

India has had its place for trade in the European markets long before the process of advent of colonisation took place. Indian goods made their way to the European markets through various routes of West Asia, land and sea both. Even though the merchants had to meet various constraints enroute, be them the pirates or natural calamities, the trade always remained profitable.

The Europeans looked towards India and the Indonesian Islands majorly for spice and gold imports and the demand for these was always very pressing and extremely profitable. Money exchanged a lot of hands and thus eventually led to a few predatory merchants to monopolizing the trade routes. So, it occurred to many European Merchants to eradicate the middle-men of the middle-east and Venice and tackle Turkish hostilities and become a direct route of exchange between India-East Indies (Indonesian Islands) and Europe. Thus, were sown the seeds of establishing factories in India in the minds of the Europeans. The timing was perfect to venture out, given the rise of renaissance and science of navigation and ship-building being explored on a large scale.

After the death of Aurangzeb in 1707, Delhi no longer functioned as a strong centre. This made it easy for the Europeans, who originally came for trade, to settle and rule the country. This period in history marked the advent of four major European countries- Portugal, Dutch, Britain and France. Among all the Europeans who came to India, Britain emerged as the most powerful, successfully enslaving India for 200 years.

BEGINNING OF EUROPEAN SETTLEMENTS

During the Middle Ages trade between Europe and India and South-East Asia was carried on along several routes.

- One was by sea along the Persian Gulf, and from there over land-through Iraq and Turkey, and then again by sea to Venice and Genoa.

- A second route was via the Red Sea and then overland to Alexandria in Egypt and from there by sea to Venice and Genoa.
- The third route was through the Baltic Sea. It covered an overland route to the Baltic, which ran through the passes of India's North East Frontier, Central Asia, and Russia.

The Asian part of the trade was carried on mostly by Arab merchants and sailors, while the Mediterranean and European part was the virtual monopoly of the Italians. Every state levied tolls and duties while every merchant made a substantial profit. The trading of goods from Asia remained highly profitable due to increased demand of the people of Europe for Asian goods like spices which fetched high prices in European markets.

After the Ottoman conquest of Asia Minor and the capture of Constantinople in 1453, the old trading routes between the East and the West came under Turkish control. Moreover, the merchants of Venice and Genoa monopolized the trade between Europe and Asia and refused to let the new nation states of Western Europe to have any share in the trade through these old routes. Hence, hunting for new sea routes to Asia was started by western European nations.

The West European states and merchants wanted to break the Arab and Venetian trade monopolies, to bypass Turkish hostility, and to open direct trade relations with India and Indonesia. Thus a new hunt began to search for new and safer sea routes to India and the Spice Islands of Indonesia. The main reason behind the thrust of finding new routes was that trade with India and Indonesia was too highly prized by the West Europeans to be so easily given up. Also fabulous wealth of India was an additional attraction as there was an acute shortage of gold all over Europe, and gold was essential as a medium of exchange.

What led to the discovery of new trade routes?

The traditional routes to India were hampered during the middle ages. The various factors which led the Europeans to find an alternative route were:

- **Capture of Constantinople:** The capture of Constantinople by the Ottoman Turks in 1453 adversely affected European trade with India.
- **Monopoly of Arab merchants:** The Red Sea route and the land route to India were both monopolized by the Arabs.
- **Opposition from Italian merchants:** The Italians were opposed to west European merchants engaging in trade with India via traditional land and sea route.
- **Decline in Indian goods available to European markets:** As the direct access to India declined, the easy accessibility to the Indian commodities like spices, calicoes, silk, and various precious stones that were greatly in demand in Europe was affected.

These were the chief motivating factors for the Europeans to search for an alternative, safer and direct route to India. They wanted to break the

monopolies of Arabian and Venetian merchants, bypass the Ottoman Turks and find a direct sea route to India and the east.

Favorable factors that contributed to the discovery of new trade routes:

- **Advancements in ship-building and the science of navigation made it possible to take on long voyages.**
- The **Renaissance** instilled a spirit of adventure and enterprise in European minds during the 15th century.
- The European **economy was growing rapidly** and hence the demand for goods was increasing.
- **New geographical discoveries** were made as a result of this new spirit.

West Europeans were well-equipped to find new routes as great advances in ship-building and the science of navigation had taken place during the 15th century. Moreover, the Renaissance had generated a great spirit of adventure among the people of Western Europe.

THE PORTUGUESE

The first steps in discovering trade routes were taken by Portugal and Spain. The merchants and navigators of Portuguese and Spain (sponsored and controlled by their governments), began a great era of geographical discoveries.

- In 1494, Columbus of Spain set out to reach India and discovered America instead.
- In 1498, Vasco da Gama of Portugal discovered a new and all-sea route from Europe to India.
- Hence the Portuguese were the first Europeans to set foot in India with the quest of direct trade with India.

Vasco da Gama sailed around Africa via the Cape of Good Hope and reached Calicut. He returned with a cargo which sold for 60 times the cost of his voyage. However, it was only in 1510 AD that Goa was captured from the ruler of Bijapur; under the viceroyalty of Alfonso d' Albuquerque. The Portuguese then established their domination over the entire Asian coast i.e., from the Strait of Hormuz (Persian Gulf) to the Strait of Malacca (Malay Peninsula) and the Spice Islands of Indonesia. The Portuguese were known to carry rich cargoes of ebony, pearls, spices, drugs, porcelain, silk, gold and calicos.

Events that led to Portuguese arrival in India

- Right to navigate the sea: Pope Nicholas V gave Prince Henry a bull in 1454, conferring on him the right to navigate the "sea to the distant shores of the Orient", more specifically "as far as India". This was an attempt to fight Islamic influence and spread the Christian faith.
- Treaty of Tordesillas (1494): It was signed between Portugal and Spain. Under it, Spain and Portugal divided amongst themselves the non-Christian world by an imaginary line, which was 1300 miles west of Cape Verde Island in the Atlantic. East went to Portugal. West went to Spain.

- In 1487, Bartholomew Dias, a Portuguese sailor, rounded the 'Cape of Good Hope' with the belief that he found the route to India.

Vasco Da Gama: 10 Years after Bartholomew Dias, an expedition of Portuguese ships headed out to India (in 1497) and arrived in India in 1498. It was Vasco da Gama who landed in Calicut in India on May 17, 1498 with 3 ships led by Gujarati pilot Abdul Majid. The main aim was to utilize the rich resources of India and ensure trade and commerce. Hindu king Samuthiri (Zamorin) Mana Veda allowed the Portuguese ship to trade.

PORtUGUESE IMPERIAL OFFICERS

Pedro Alvarez Cabral (1500-1501)

In 1500, a voyage was undertaken by Pedro Alvarez Cabral to trade in spices, negotiate and establish a factory at Calicut. He established a Portuguese factory at Calicut in 1500. His factory was attacked by Arab merchants. As a result, Cabral destroyed Arab ships, looted their cargo and fired at Calicut in retaliation.

Vasco Da Gama (1501)

Vasco's second visit in 1501 led to the establishment of a trading factory at Cannanore. Gradually, Calicut, Cannanore and Cochin became the important trade centres of the Portuguese. Gradually, under the pretext of protecting the factories and their trading activities, the Portuguese got permission to fortify these centres.

Francisco De Almeida (1505-1509)

In 1505, Francisco De Almeida was appointed as the first Portuguese governor in India by the king of Portugal. He was asked to destroy Arab trade in India by seizing Aden, Omruz (Homruz) and Malacca. In short, he was asked by the Portuguese King to consolidate the Portuguese administration in India.

Major achievements of Francisco De Almeida

- He encountered the combined hostilities of the Egypt and Gujarat navies. His son was killed

(1507) during the encounter. He avenged his son's death next year by destroying Gujarat and Egypt navies completely.

- **Blue Water Policy:** He started the Blue Water Policy (**Policy of Naval Superiority**) which favors supremacy on the sea instead of establishing a territorial empire in India and to confine their activities to purely commercial transactions.

Alfonso de Albuquerque (1509-1515)

Albuquerque succeeded Francisco De Almeida as the next Portuguese governor. He is considered as **the real founder of the Portuguese power** in the East. Under the viceroyalty of Alfonso de Albuquerque, the Portuguese established their domination over the entire **Asian coast from Hormuz in the Persian Gulf to Malacca in Malaya and the Spice Islands to Indonesia**. The Portuguese under Albuquerque seized Indian territories on the coast and **waged constant war to expand their trade and dominions** and safeguard their trade monopoly from their European rivals.

He **captured Goa from the Sultan of Bijapur** in the year 1510 with the help of the **Vijayanagara Empire**. After this, **Goa became the primary Portuguese settlement in India**. He **seized** and made strongholds at **Malabar and at Omruz** in the **Red Sea**. By commanding all of the exits to the sea routes, he **ensured Portugal's strategic control over the Indian Ocean**.

Measures undertaken by Albuquerque

- **Abolished Sati** in 1515 in the regions he governed in India.
- **Encouraged Portuguese coming to India to take local wives.**
- **Established himself as a village landlord.**
- He introduced **new plants such as Tobacco and Cashew nuts**. He also introduced **new varieties of Coconut to meet the need for Coir rigging and cordage**.
- **Undertook the work of constructing roads and irrigation.**

Nino da Cunha (1529-1538)

Nino da Cunha assumed office as the Portuguese governor in India in November 1529. Major initiatives undertaken by him are-

- He shifted administrative head-quarters **from Cochin to Goa**.
- He **secured Bassein (Vasai) from Bahadur Shah of Gujarat** by helping him in battle against Humayun (1534).
- He **killed Bahadur Shah, the ruler of Gujarat** by deceit by inviting him to a Portuguese ship (1537).
- He **set up settlements in Bengal** with their head-quarter at Hooghly.

FAVOURABLE CONDITIONS FOR PORTUGUESE IN INDIA

From the beginning, the Portuguese combined **the use of force with trade**. In this, they were helped by the **superiority of their armed ships** which enabled them to dominate the seas. A handful of Portuguese soldiers and sailors could maintain their position on the seas against the much more powerful land powers of India and Asia. Besides, they also saw that they could take **advantage of the mutual rivalries of the Indian princes** to strengthen their position. Let us understand few conditions that favored Portuguese in India:

- They **seized coastal Indian territories** and relentlessly **waged wars to expand their trade and dominions** and safeguarded their trade **monopoly** from their European rivals.
- The Portuguese **were well equipped with superior kinds of armed ships** and this helped them dominate the seas. Even a mere number of Portuguese soldiers and sailors were capable of maintaining their position on the seas against the very powerful landed powers of India and Asia.
- They **resorted to Piracy and Plunder**.
- They **also took advantage of mutual rivalries amongst the ruling princes of the Indian Subcontinent** to further their own interests

and strengthen their position in the given scenarios. **For Example:** They intervened in the ongoing conflict between the rulers of **Cochin** and **Calicut** and established their own trading centers and forts on the coast of Malabar.

- They were infamously known to have shown stark hostilities towards the Arab merchants to the point of mercilessly killing those merchants and also succeeded in securing many trading concessions from the Mughal Emperor by intimidating and threatening the Mughal ships.
- Their soldiers and administrators were known to practice strict discipline and in the southern region of the Indian peninsula, they didn't have to fear the Mughal Empire since it was out of the ambit of the Mughal influence.
- They were highly religiously intolerant and fanatical. They forcibly converted many local populations to Christianity, and upon being resisted subjected those opponents to inhuman cruelties and barbarism.

PORUGUESE ADMINISTRATION IN INDIA AND THEIR SETTLEMENTS

The Portuguese occupied 60 miles of coast around Goa. They controlled four important ports of Mumbai, Daman & Diu and Gujarat and also hundreds of villages. To the west they controlled the seaport, fortresses and trading ports like Mangalore, Cannanore, Cochin and Calicut. They had influence and control over local rulers who had spice growing fields. They also controlled the military Posts and settlements on the east coast at San Thome (in Chennai) and Nagapattinam (1554) (now in Tamil Nadu). A wealthy Portuguese settlement grew in Hooghly (in West Bengal) towards the end of the 16th century. They regularly and decisively interfered in the internal politics of local rulers and fought battles with Deccans, Mughals, Maratha and Vijayanagara. Treaties were signed between the Deccan Sultans and Goa (1570), which were regularly renewed.

Administrative Structure

- **Viceroy** was the head of the administration, serving only a three years term. He was assisted by a Secretary and in later years by a Council.
- **Vader da Fazenda** was responsible for revenue, cargoes and dispatch of fleets.
- **Captains** were responsible for fortresses and were assisted by 'Factors'. A factor was responsible for royal trade and extracting the lucrative customs duties from other types of trade.

The main items sought by the Portuguese in Asia were spices, especially pepper. The Portuguese procured bulk of spices from the Malabar region and later from Kanara (region in the southwest coast of India). The trade in precious metals from Portugal to India, and spice trade in from India to Portuguese was a royal monopoly (Portuguese Crown) since 1506.

The Portuguese state in India procured pepper in India that was sold in Antwerp until the mid-16th century and in Lisbon thereafter through contract sales. After 1564, the Portuguese Crown was unable to maintain its monopoly of pepper trade and shared it with private trading interests.

The above-mentioned structure of administration was found in Goa (Goa was the primary Portuguese settlement in India and administrative headquarter). There was also a municipal council elected by the Portuguese and the Eurasian population for the governance of Goa. The subordinate forts and settlements replicated the structure of the administrative set-up established in Goa.

Religious Policies of the Portuguese

The Portuguese were intolerant and fanatical in religious matters. They indulged in forcible conversion offering people the alternative of Christianity or sword. Their approach in religious matters was particularly hateful to people of India

where religious tolerance was the rule. Portuguese also indulged in inhuman cruelties and lawlessness.

DEALING WITH MUGHALS AND DECLINE OF PORTUGUESE

After the Second Battle of Panipat 1556, (Akbar became the emperor) the Portuguese got an Imperial Farman (1579) on the bank of the river Hooghly. Akbar also invited two learned priests from Goa, Rodolfo Aquavia and Antonio Monserrate (Jesuit fathers), who were sent to Akbar's court at Fatehpur Sikri (1580). These priests failed to convert the Mughal emperor into Christian faith and returned in (1583). Second and third missions were sent in 1590 and 1595 respectively. They also failed to convert the Mughal emperor.

Jahangir on ascending the throne (1605) after Akbar assuaged the Muslims by neglecting the Jesuit fathers. However in 1606 Jahangir renewed his favours to Jesuit Fathers after temporary

estrangement (1606). He allowed a spacious church at Lahore to be retained along with the priest's residence. Also in 1608, Captain William Hawkins (British) arrived at Surat. He received a grand welcome in Jahangir's court. The Portuguese felt insecure with English presence and attacked and stopped British ships from anchoring at Surat. Captain Thomas Best of the East India Company defeated Portuguese ships at the Battle of Swally. The Portuguese lost Surat to the British.

During the period of Shah Jahan, the Portuguese seized two slave girls of Mumtaz Mahal which enraged Shah Jahan and Mughal seize of Hooghly began in June 1632. Hooghly fell to the Mughal after 3 months. Portuguese were involved in slave trade too. They used to purchase and seize non-Christian children and either convert them to Christianity or sell them as slave. Some Portuguese fled while others were captured and converted to Islam.

Reasons for decline of Portuguese influence

By the 18th century, the Portuguese in India lost their commercial influence. However, some of them still carried on trade in their individual capacity and many took to piracy and robbery. The major reasons for the decline of Portuguese in India were-

- Portugal failed to maintain its dominions in the East, since their merchants enjoyed much less power and prestige compared to their landed aristocrats.
- The **missionaries had mixed up business and pleasure** and the religious intolerance and propagation of religion had shifted the focus of the merchants away from trade.
- They **lagged behind technological advancements** in the skills of Ship building.
- Portugal's courts were very **autocratic and degenerate** and this had a trickle-down effect on the productivity of the international trade of Portugal.
- The Danes and the English together lay a huge blow to Portuguese trade.
- In 1662, the **Islands of Bombay were bestowed upon King Charles II as a dowry payment for having married the Princess of Portugal**. The British Navy proved to be of a superior kind to that of the Portuguese. Eventually, the Portuguese lost all of their settlements and possessions in India to the English or otherwise barring a few. E.g., Goa, Diu and Daman.

Impact of the Portuguese on India

- **Initiation of the European Era:** The coming of Portuguese marked the beginning of the European era in India.
- **Emergence of naval power:**
 - The Portuguese ships carried cannons.
 - Their multi-decked ships were heavily constructed.
 - Their use of castled prow and stern was a noteworthy method to repel or launch boarding parties.

• Military innovations:

- The Portuguese showed military innovation in their use of body armour, matchlock men.
- An important military contribution made by the Portuguese was the system of drilling groups of infantry, on the Spanish model, introduced in the 1630s as a counter to Dutch pressure. The practice was adopted first by the French and English, and later taken up by the Marathas and Sikhs.
- **Culture:** The missionaries and the Church were teachers and patrons in India of the arts of the painter, carver, and sculptor.
- **Metallurgy:** The art of the silversmith and goldsmith flourished at Goa. It became a center of elaborate filigree work, fretted foliage work and metal work embedding jewelry.

Portuguese were the first Europeans to come to India and the last ones to leave. The first Portuguese to land in India was Vasco De Gama in 1498. However, the period of Portuguese rule in India is said to be between 1505 to 1961.

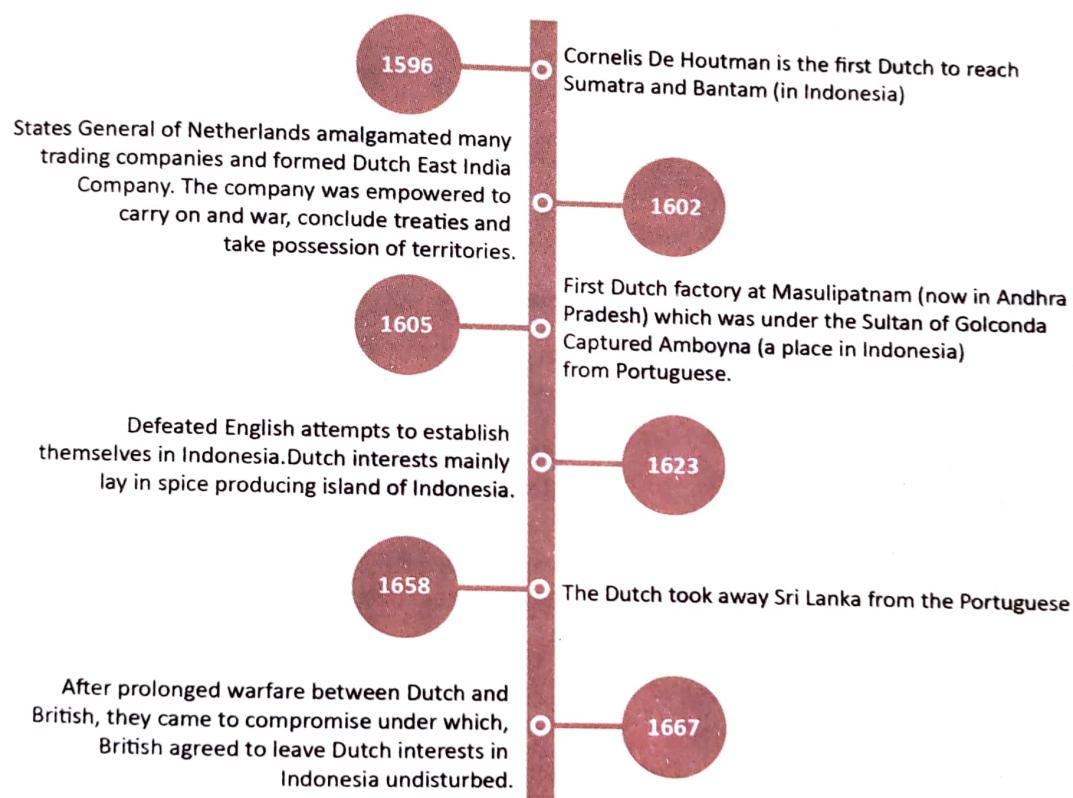
THE DUTCH

How did the Dutch arrive in India?

1. In 1602, the **Dutch Parliament** gave the Dutch merchants (who were a part of a Dutch East India Company), a charter empowering them **to wage wars, conclude treaties, acquire territories and build fortresses**.
2. The Dutch had **better ships, scientific sailing techniques, efficient business methods and organisation**.
3. The Dutch had **developed an elaborate system of Eastern trade** from the Persian Gulf to Japan.
4. They **traded mainly in redistribution of goods to Northern Europe**. They exported indigo from central India, textiles and silk from Gujarat, Bengal and the Coromandel, saltpetre from Bihar and Opium and rice from the Yamuna Ganga Doab.

The States-General, the national governing body of the Dutch republic, founded the **Verenigde Oost-Indische Compagnie or Dutch East India Company**. The Dutch East India Company was established by a charter in 1602 CE. The Charter of Dutch States-General (Dutch Parliament) had given the Dutch East India company **monopoly rights to trade in the east for 21 years**. The charter also empowered the Dutch the Dutch East India Company to **make wars, conclude treaties, acquire territories and build fortresses**.

Dutch started establishing trading depots in various parts of the Indian subcontinent. Trading depots were established at **Surat, Broach, Cambay, and Ahmedabad in Gujarat in West India, Cochin in Kerala, Nagapatam in Madras, Masulipatam in Andhra, Chinsura in Bengal, Patna in Bihar, and Agra in Uttar Pradesh**. In 1658 they also conquered **Ceylon from the Portuguese**. They **exported indigo, raw silk, cotton textiles, saltpetre, and opium from India**.



Dutch Arrival in India

DUTCH SETTLEMENTS IN INDIA

- **West:** In West India, the Dutch had established trading depots at **Surat (1616), Broach (Bharuch), Cambay and Ahmedabad**.
- **South:** In South India, they had presence in **Cochin in Kerala, Karaikal & Nagapatam in Madras and in Bimlipatam & Masulipatam**

in Andhra Pradesh. In 1609, they opened a factory in Pulicat.

- **Central and East:** In Central and in East India they were present in **Agra** in Uttar Pradesh, **Patna** in Bihar and in **Chinsura, Balasore, Baranagar and Kasimbazar** in the Bengal province.

1609	Factory in Pulicat (north of Madras).
1616	Factory in Surat
1641	Factory in Bimlipatnam (now Bheemunipatnam in Andhra Pradesh)
1645	Factory in Karaikal (in Puducherry)
1653	Factory in Chinsurah (Bengal)
1658	Factories in Baranagar (Bengal), Kasimbazar (near Murshidabad), Balasore (Odisha), Patna (Bihar), and Nagapatam/Nagapattinam
1663	Factory in Cochin



Dutch Settlements in India

DECLINE OF THE DUTCH IN INDIA

The main interest of the Dutch lay not in India but in the Indonesian Islands of Java, Sumatra, and the Spice Islands where spices were produced. They soon turned out the Portuguese from the Malay Straits and the Indonesian Islands. Dutch also defeated English attempts to establish themselves in the Indonesian Islands in 1623. Thus, they didn't focus much on expansion of their Indian territories or acquisition of more territories in India.

Similar to the Portuguese, they too treated the indigenous people of India with cruelty and ruthlessly exploited them. The final blow to Dutch consolidated power in India was laid by the English in the conclusive Battle of Bedara/Hooghly, 1759. Let us sum up the reasons of Dutch decline in India:

- Less interest in Empire Building in India: The Dutch were never interested in Empire Building in India. The Dutch got drawn into the trade of the Malay Archipelago. They focused mainly

on their trade activities and profitable trade in spices from Indonesia.

- **Anglo Dutch rivalry:** In the third Anglo-Dutch War (1672-74), communications between Surat and the new English settlement of Bombay got cut. Due to this, three homebound English ships were captured in the Bay of Bengal by the Dutch forces. The retaliation by the English resulted in the defeat of the Dutch, in the battle of Hooghly/ Bedara (1759) which dealt a crushing blow to Dutch ambitions in India.

THE ENGLISH

Portuguese success in India captured the attention of English merchants. It made English impatient in taking part in the profitable trade with India. But, till the end of the 16th century, English were too weak to challenge the naval might of Portugal and Spain i.e. the English naval supremacy was confined to the seas of Britain. It was only after the victory of English over the Spanish armada in 1588, there opened up the access for English into the seas of east through the Cape of Good Hope.

In the year 1599, an English association or company to trade with the East was formed under the auspices of a group of merchants known as the Merchant Adventurers. The company was popularly known as East India Company. The company was granted a Royal Charter and the exclusive privilege to trade in the East by Queen Elizabeth on 31 December 1600. This meant that no other trading group in England could compete with the East India Company. With this charter the Company could venture across the oceans, looking for new lands from which it could buy goods at a cheap price, and carry them back to Europe to sell at higher prices.

The first voyage of the English East India Company was made in 1601 to the spice island in Indonesia. Later in 1608 the company decided to open a factory (trading depot) at Surat, they sent Captain Hawkins in this mission (to obtain royal

favours from Jahangir's Court). In 1609, Captain Hawkins arrived in the court of Jahangir and was welcomed and received in a friendly manner, also he was assigned with a mansab and a jagir. Later under the influence of the Portuguese, Hawkins was expelled out of Agra. This indicated to the English East India Company that in order to receive concessions from the Mughal (Imperial government) in India, they must overcome the influence of the Portuguese over the Mughal court.

The English East India Company defeated a Portuguese naval squadron at Swally near Surat in 1612 and then again in 1614. In the end, the English East India Company was given permission by royal Farman to open factories at several places on the west coast of India along with Surat.

The English were not satisfied with this concession. In 1615 their ambassador Sir Thomas Roe reached the Mughal Court. The English East India Company exerted pressure on the Mughal authorities by taking advantage of India's naval weakness and harassing Indian traders and shipping to the Red Sea and to Mecca. Thus Thomas Roe succeeded in getting an Imperial Farman to trade and establish factories in all parts of the Mughal Empire. Roe's success further angered the Portuguese and a fierce naval battle between the two countries began in 1620. It ended with English victory.

In 1662 the Portuguese gave the Island of Bombay to King Charles II of England as dowry for marrying a Portuguese Princess. Eventually, the Portuguese lost all their possessions in India except Goa, Diu and Daman.

GROWTH OF EAST INDIA COMPANY'S TRADE (1600-1744)

Western part of India

The English East Company had very humble beginnings in India. In 1613 (under the commandership of Captain Thomas Best, the Portuguese were defeated in the sea off Surat which

impressed the Mughal emperor Jahangir in 1612) the East India company was granted permission by Jahangir to establish a factory at Surat under Thomas Aldworth. By 1625 the Company's authorities at Surat made an attempt to fortify their factory but the chiefs of the English factory were imprisoned by the local authorities of the Mughal Empire.

Bombay was also acquired by the East India Company in 1668. The King of Portugal gifted Bombay to King Charles II as dowry when Charles II married the Portuguese princess Catherine in 1662. In the end, Bombay was given over to the East India Company on an annual payment of ten pounds in 1668. Bombay was immediately fortified by the company. The reason for immediate fortification was that English trade was threatened at the time by the rising Maratha power. Bombay soon superseded Surat as the headquarters of the Company on the West Coast.

Southern part of India

Conditions in the South were more favorable to the English due to the absence of a strong Indian Government in the south after the decline of Vijayanagar Empire in 1565. The East India Company opened their first factory in the South at Masulipatam in 1611. They soon shifted the centre of their activity to Madras. The lease of Madras was granted to the company by the local Raja 1639. As a result, the East India Company built a small fort around their factory in Madras called Fort St. George. By the end of the 17th century the East India Company claimed full sovereignty over Madras and was ready to fight in defence of the claim. In 1632, Sultan of Golconda issued a "Golden Farman" to the East India Company which earned them a privilege of trading freely in the ports of Golconda.

Eastern part of India

In Eastern India, the East India Company had opened its first factories in Orissa in 1633. In

1651 it was given permission to trade at Hugli in Bengal. It soon opened factories at Patna, Balasore, Dacca and other places in Bengal and Bihar. The East India Company desired that in Bengal too it should have an independent settlement. East India Company dreamt of establishing a political power in India which would enable them to compel the Mughals to allow them a free hand in trade.

Hostilities between the English and the Mughal Emperor (under Aurangzeb) broke out in 1686 after the former had sacked Hugli and declared war on the Emperor. The East India Company were driven out of their factories in Bengal and compelled to seek refuge in an island at the mouth of the Ganga. Their factories at Surat, Masulipatam, and Visakhapatnam were seized and their fort at Bombay besieged.

After the East India Company's defeat by the Mughals, the East India Company expressed their willingness to trade under the protection of the Indian rulers. The Mughal authorities also pardoned the English East India Company. In 1691 the Company was granted exemption from the payment of custom duties in Bengal in return for Rs. 2,000 a year to Mughals. In 1698, the Company acquired the zamindari of the three villages Sutanati, Kalikata, and Govindpur where it built Fort William around its factory. The villages soon grew into a city which came to be known as Calcutta. In 1717 the Company secured from Mughal Emperor Farrukh Siyar a Farman confirming the privileges granted in 1691 and extending them to Gujarat and the Deccan.

It was only during Murshid Quli Khan and Alivardi Khan (Bengal's Nawabs), the East India Company's trade was put under strict control. These Nawabs also did not allow the Company to strengthen fortifications at Calcutta or to rule the city of Bengal independently. Here the East India Company remained a mere zamindar of the Nawab.

IMPACT OF EAST INDIA COMPANY'S TRADE

Commercial Affairs flourished: The East India Company's trade flourished in India. Its imports from India into England **increased from £500,000 in 1708 to £ 1,795,000 in 1740.** This increase was recorded in spite of the fact that the English Government forbade the use of Indian cotton and silk textiles in England in order to protect the English textile industry and to prevent export of silver from England to India.

Emergence of new cities: British settlements in Madras, Bombay, and Calcutta became the nuclei of growing cities. Large numbers of Indian merchants

and bankers were attracted to these cities. This was due partly to the new commercial opportunities available in these cities and partly to the unsettled conditions and insecurity outside them, caused by the break-up of the Mughal Empire.

Increase population of cities: By the middle of the 18th century, the population of Madras had increased to 300,000, of Calcutta to 200,000 and of Bombay to 70,000. It should also be noted that these three cities contained **fortified English settlements**, they also had immediate access to the sea where English naval power remained far superior to that of the Indians.

Table 1: Formative Years of the East India Company

Year	Timeline
1588	English victory over the mighty Spanish Armada leading to access to the east.
1599	An English association or company to trade with the East was formed under the auspices of a group of merchants known as the Merchant Adventurers". The company was popularly known as East India Company
1600	Charter issued by Queen Elizabeth I, which gave the company monopoly to trade in the East Indies for 15 years.
1609	William Hawkins arrived at Jahangir's court but failed to secure permission due to opposition by Portuguese
1611	In south-India, its first factory was established in Masulipatnam
1613	First factory of the East India Company was established at Surat.
1632	The Company got the golden farman from the Sultan of Golconda
1633	Factory in east India was established in Balasore, Odisha
1639	The Company gets the lease of Madras from a local king.
1651	Company was given permission to trade in Bengal
1662	Bombay was given as dowry to King Charles -II (British King)
1667	Aurangzeb gives the English a farman for trade in Bengal.
1698	The Company acquired the zamindari of the three villages Sutanati, Kalikata, and Govindpur where it built Fort William around its factory
1700	The fortified settlement was named Fort William in the year 1700 which became the seat of the eastern presidency (Calcutta) with Sir Charles Eyre as its first president.
1717	Farrukhsiyar issued a farman, giving the Company a large number of trade concessions.

Famous Farman of Farrukhsiyar

In 1715 John Surnman of East India Company's Patna factory was sent to Farrukhsiyar's court. In 1717, Farrukhsiyar issued a large and wide Farman, called Magna Carta, for the company. It gave trade concessions to the company in Gujarat, Bengal and Hyderabad.

Terms of Farrukhsiyar's Farman:

- East India Company would be exempt of all taxes for trading in Bengal for a fee of three thousand rupees per year.
- Company is permitted to issue Dastaks.
- The Company is permitted to rent more land around Calcutta.
- Freedom from tax duties in Hyderabad and in Madras, they had to pay only rent.
- For trading in Surat only ten thousands rupees tax.

INTERNAL ORGANISATION OF THE EAST INDIA COMPANY

- **Management of East India Company:** The Charter of 1600 provided for the management of the Company by a committee consisting of a **Governor, a Deputy-Governor, and 24 members** to be elected by a general body of the merchants forming the Company. This committee later on came to be known as the **Court of Directors** and its members as 'Directors'.
 - ◆ The company was granted privileges by Charles II, empowering it to build forts, raise troops, make war and peace with the powers of the East, and authorizing its servants in India to administer justice to all English- men and others living in English settlements. Thus the Company acquired **extensive military and judicial powers.**
- **Profit Sharing:** The Company's profits were derived both from trade and from piracy. The Company was a strictly closed corporation or a monopoly. **No non-member was allowed to trade with the East or to share in the company's high profits.**
- **Organisation of the Company's Factories in India:** The East India Company gradually grew in power and tended to **acquire the status of a sovereign state in India**. A factory of the Company was generally a fortified area within which the ware-houses (stores), offices, and houses of the Company's employees were situated. It is to be noted that **no manufacture was carried on in this factory.**
- **Division of Rank:** The Company's servants were divided into three ranks: **writers, factors, and merchants**. They all lived and dined together as if in a hostel and at Company's cost. A writer was paid 10 pounds (100 rupees) a year, a factor 20 to 40 pounds (200 to 400 rupees), and a merchant 40 pounds (400 rupees) or a little more. Thus, they were paid **very low salaries.**

- **Factory administration:** The Factory with its trade was administered by a Governor-in-Council. The Governor was merely the President of the Council and had no power apart from the Council which took decisions by a majority vote. The Council consisted of senior merchants of the Company.

THE FRENCH

In 1664, Jean-Baptiste Colbert founded the **French East India Company**. The company established its **first factory at Surat** under Francis Caron in 1668 and the Second factory was established a year later in **Masulipatnam**. The French were the last Europeans to come to India with the purpose of trade.

EXPANSION AND SETBACKS OF FRENCH

Setback and Revival of French East India Company

Setback

The French position in India was badly affected due to few events.

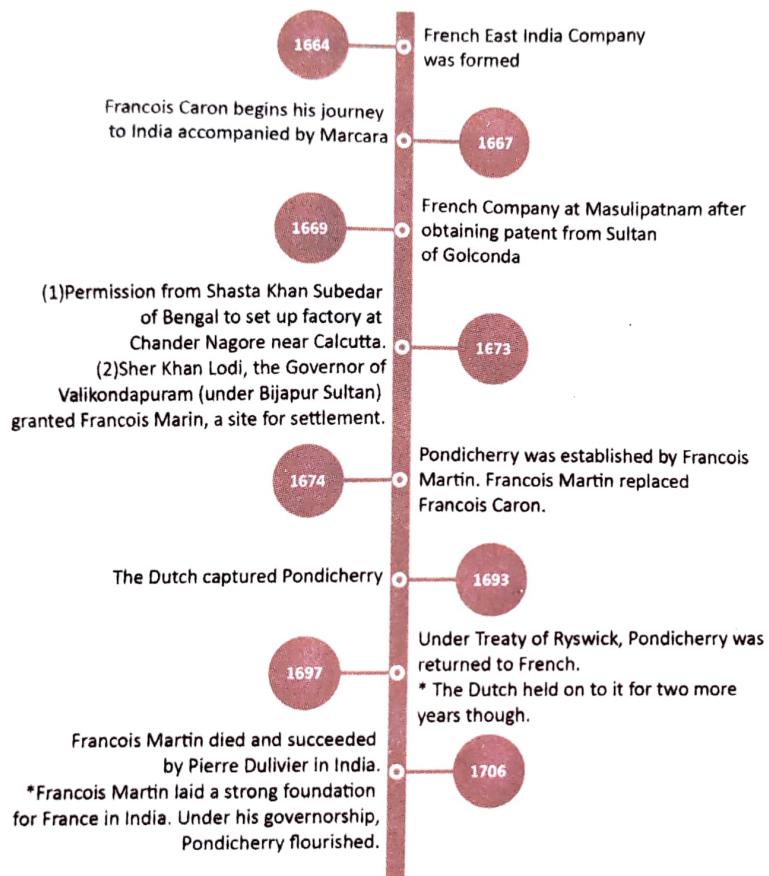
- With the **outbreak of war between the Dutch and the French**. The Dutch captured Pondicherry in 1693. Although the **Treaty of Ryswick** concluded in **September 1697 restored Pondicherry to the French**, the Dutch garrison held on to it for two more years.
- The War of Spanish Succession broke out in Europe, due to which the French abandoned their factories at Surat, Masulipatnam and Bantam in the early 18th century.
- The French in India had another setback when Francois Martin died on December 31, 1706.

Revival

In 1720, the French Company was revived as '**Perpetual Company of Indes**'. It revived its strength in India under the governorship of **Lenoir and Dumas** between 1720 and 1742. French India was backed by the French possession of **Mauritius and Reunion in the southern Indian Ocean**.

- The governor of Valikondapuram, **Sher Khan Lodi** (under the Bijapur Sultan) in 1673 granted **Francois Martin** (the director of the Masulipatnam factory) as a territory for the settlement of the French. **The French founded Pondicherry in 1674**. It was later converted as

- a place of importance and as a stronghold of the French in India.
- Mahe, Karaikal, Balasore and Qasim Bazar** were other few important trading centres of the French East India Company.



ANGLO-FRENCH RIVALRY

The purpose of both the English and the French to enter India was to make a profitable trade, but later they were drawn into the politics of India. The roots of Anglo-French rivalry in India was the traditional rivalry between France and England. It began with the Austrian war of succession and ended with the seven year's war.

Meanwhile, the political situation in few parts of the Indian subcontinent gave the foreigners an opportunity to expand their influence. This rush for expansion and gaining political influence resulted in wars between the foreign rivals in India.

In the late 17th century, there was a visible decline in Mughal power. Nadir shah's invasion had revealed the decay of the central Mughal authority.

Marathas had their hold in the western India and **Nawab Alivardi khan** had control over eastern India, protecting India from any foreign invasion.

However, the political situations in south India created conditions favourable to the foreign adventurers like French and English. In the south the central authority gradually started to disappear after the death of Aurangzeb. In Hyderabad, Nawab **Nizam ul mulk Asafjah's** hold in the region disappeared after his death in 1748. In addition, the Marathas were constantly invading Hyderabad and the rest of the south collecting "Chauth". This led to political instability and anarchy in the south. These conditions in the south lured both the English and the French to fill the political vacuum, and benefit from the wealth and trade in South Indian states.

Hence, for about 20 years from 1744 to 1763 south had become the center stage for political superiority between the English and the French.

First Carnatic War (1740-1748)

The First Carnatic War was an extension of the Anglo-French War in Europe which was caused by the **Austrian War of Succession**. The Austrian war of succession in Europe soon spread to India where English and French clashed with each other. In 1745, English threatened Pondicherry and the French ships in the southeast coast of India. Under the able statesman governorship **Dupleix of Pondicherry**, the French retaliated the attack by capturing English establishments in Madras in 1746.

Immediate Cause: The English Navy under **Barnet**, seized some French ships to provoke France. France retaliated by seizing **Madras** in 1746 with the help of the fleet from Mauritius, the Isle of France, under **Admiral La Bourdonnais**, the French governor of Mauritius. Thus began the first Carnatic War.

Course of War: Dupleix (French Governor of Puducherry since 1741) asked for help from another settlement and from Mauritius (Isle of France). A fleet of French navy under **Admiral La Bourdonnais**, the French governor of Mauritius,

came for rescue. In 1746, the French captured **Madras**. Captain Paradise of the French Army defeated the army of **Anwaruddin (an ally of the British)** commanded by Mahfuz Khan at St. Thome, on the bank of river Adyar.

End of War: War ended when the Austrian War of Succession ended with the signing of the **Treaty of Aix La Chapelle in 1748**. Under the terms of this treaty, **Madras was handed back to the English**, and the French, in turn, got their territories in North America

Second Carnatic War (1749-1754)

Dupleix sought to increase his power and French political influence in southern India by interfering in local dynastic disputes to defeat the English.

Immediate Cause: In 1748, **Chanda sahib** began to conspire against the nawab of Carnatic **Anwaruddin**. Parallelly in Hyderabad after the death of the Nawab Asaf Jah, a civil war broke out between Nasir Jang and his grandson Muzaffar Jang. Seizing this opportunity **Dupleix (French)** wanted to intervene and consolidate his hold in south India, he backed **Chanda sahib in Carnatic and Muzaffar Jang in Hyderabad**. The British supported the claims of Nasir Jang and Anwaruddin.

Course of War and Result: In 1749, during the **Battle of Ambur**, the combined army of Chanda Sahib, Muzaffar Jang and French fought and defeated the army of Anwaruddin at Vellore. Anwaruddin was killed.

Muzaffar Jang became the Subedar of Deccan. **Chanda Sahib** became the Nawab of Carnatic and areas around Pondicherry (eighty villages). Some areas on the **Odisha coast including Masulipatnam** (by Muzaffar Jang) were ceded to the French. **Dupleix** was made honorary governor of the Mughal Empire on the east coast from the river Krishna to KanyaKumari. The French army under **Bussy** (Marquis De Bussy, Castelnau) was stationed at Hyderabad to secure French interest there.

To undermine the growing French power in the region, the English decided to support **Muhammad**

Ali. Robert Clive (later Governor of Bengal) attacked Arcot, the capital of the Carnatic, as a diversionary tactic. This is called the Siege of Arcot, which resulted in British victory. After this many battles were fought and Chanda Sahib was killed in one of them. Thus, Muhammad Ali was installed as the Nawab of the Carnatic. **The war ended with the Treaty of Pondicherry in 1754.**

Third Carnatic War (1756-1763)

In 1756, a conflict known as **the Seven Years' War between France and Britain** started when Austria sought to retake Silesia (1756-63). France and Britain were once more on opposing sides.

Takeaways from Carnatic wars

1. It exposed the weakness of the Indian states and their indifference towards national unity.
2. It revealed the **superiority of western powers** and their able disciplined armed forces, advanced equipment, and technology.
3. It **revealed the intentions of foreign powers** which were not only confined to trade and commerce but the political ambitions they had in India.
4. It revealed the **able leadership of the armed forces of both English and French** as compared to the Indian armies. E.g., Dupleix (French) in the second Carnatic war, Robert Clive, Eyre Coote of English.
5. It proved that an **Indian soldier trained in a European manner made a good soldier** for Europeans as there was no feeling of nationalism and he could be employed by anyone who is willing to pay him well.
6. This resulted in Indian soldiers being employed as sepoys under the English and enabled the East India Company to colonise the **Indian Subcontinent**.

Course of War and Result: The first hostility during this conflict was opened by the French against the British in **1758**. The French army under **Count De Lally** captured the English Fort of **St. David** (on Coromandel Coast near Chennai) and

Vizianagaram. The British responded and inflicted heavy losses on the French fleets under **D'Ache** at Masulipatnam. A decisive **battle** was fought at **Wandiwash** (Vandavasi) in Tamil Nadu in the year **1760**. **General Eyre Cootes** of English forces totally routed **Count D Lally's** forces and took **Bussy** as prisoner. Pondicherry was defended by **Lally** for eight months before he surrendered in **January 1761**.

Result: With the loss of **Mahe and Jinji**, the French power was reduced to its lowest level in India. **Lally was taken as a prisoner** and sent to London. Later he was given to the French, who in 1766 tried and executed him. **The Treaty of Peace of Paris (1763)** was **signed between the British and French** and the Third Carnatic War finally concluded. French factories in India were restored to the French and they were **not allowed to fortify them anymore**.

Causes of French defeat and British victory

- **Government Control:** The French India Company was a government sponsored enterprise; hence it lacked autonomy and did not represent the interest of the French nation. The French East India Company was **heavily dependent upon the French government for loans, grants and subsidies**. It was largely controlled by the government after 1723, which appointed its directors. This State control evidently proved harmful for the company.
- **Seats of Power:** The French had influence only in Pondicherry, whereas the English had influence in diverse strategic locations.
- **Naval strength:** The French couldn't compete with the superior and the organized English navy.
- **Policy of conquest in place of commerce:** French East India company subordinated their commercial interests and focused on territorial expansion. Whereas the English did not forget that they were primarily a trading body.
- **Lack of enthusiasm and enterprise:** With the advent of industrial revolution England

witnessed enthusiasm in trade and commerce, but it had minimal impact on the French.

- **Personal incompetence:** Apart from Dupleix, the French did not possess able strategists and commanders as compared to the English.

THE DANES

The Danes ventured into India through the Danish East India Company, which was established in 1616. They founded a factory in **Tranquebar near Tanjore** (east coast) in 1620. Their principal settlement was at Serampore near Calcutta.

The Danish were **more known for their missionary activities than for commercial activity**. The Danish factories were not much important at the time and were eventually sold to the British government by 1845.

REASON OF SUCCESS OF ENGLISH OVER OTHER EUROPEAN POWERS

- **Strong Financial Backup:** The British had enough funds to pay its shareholders with good dividends that compelled them to finance the English wars in India. Moreover, the **British trade added enormous wealth to England** that led the government to help them indirectly or directly through money, material and men.
- **Industrial Revolution:** The Industrial Revolution started in England in the early 18th century. The industrial revolution reached other European nations late and this **helped England to maintain its hegemony**.
- **Superior Arms and Military strategy:** Many Indian rulers imported European arms and employed Europeans as military officers, but they could not devise military strategy like the British. The **East India Company was also able to draw on the Royal Navy's support**, the largest maritime force in the world, in the period.
- **Quality of leadership:** Robert Clive, Warren Hastings, Elphinstone, Munro etc. showed high

quality of leadership. The British also had the advantage of a second line of leadership such as Sir Eyre Coote, Lord Lake, Arthur Wellesley etc. who fought for the cause and glory of their countrymen.

- **Stable Government:** With the exception of the **Glorious Revolution of 1688**, Britain witnessed a stable government with efficient monarchs. Also there was less interference in the commercial affairs of the company by the government which helped the company draw financially favourable policy which sustained it longer than others.
- **Lesser Zeal for Religion:** Britain was **less zealous about religion and less interested in spreading Christianity, as compared to Spain, Portugal or Dutch**. Thus, its rule was far more acceptable to the subjects than that of other colonial powers. Despite ruling the whole of India, the English did not try to force a foreign religion on the Indian population.
- **Vacuum of power:** There was a **vacuum of power in India after the Mughal Empire** got fractured falling under its own weight. Its various governors and rebel commanders established their superiority at different places and started fighting against each other. This **gave the British the opportunity to establish their trading posts in India**.
- **Victory in Carnatic Wars:** After defeating their most powerful rivals in India, the French, there were no European challengers to the might of East India Company. The company used its time to slowly grow into influence and military power and assimilating smaller kingdoms by ways of **Doctrine of Lapse and Subsidiary Alliance**.
- **Loss of colonies in America:** The British were fighting for many colonies across the world. Loss of colonies in America after **American Revolution 1776**, focused all the energies of the British Empire and East India Company towards perpetuating and securing their rule over India.

The British East India Company, which came to India for trade in the early 17th C, gained footing in India in 1612 after Mughal emperor Jahangir granted the rights to establish a factory (a trading post) in Surat. However, the formal British rule in India had commenced only after the Battle of Plassey in 1757 when the Nawab of Bengal surrendered his dominions to the British East India Company. Henceforth the British Company transformed from a commercial trading venture to a political entity which virtually ruled India.

CONQUEST OF BENGAL

The British conquest consolidation in India started with the subjugation of Bengal to the British imperialist system.

RISE OF BRITISHERS IN BENGAL

Bengal, the richest province of the Mughal Empire, constituted the present-day **Bangladesh, West Bengal, Bihar and Odisha**. The economic significance of Bengal was due to its renowned textiles, silk, and salt. Bengal's exports to Europe included salt, rice, indigo, pepper, sugar, silk, cotton textiles, and various handicrafts. The English East India Company had vital commercial interests in Bengal, as nearly sixty percent of British imports from Asia were Bengali goods.

- In 1651, the **first English factory in Bengal** was founded in Hugli with permission from **Sultan Shuja**, the second son of **Emperor Shahjehan and Subahdar of Bengal**. In the same year, for a nominal lump sum payment of Rs. 3,000 (350 pounds), the Subahdar granted the Company the privilege of **free trade throughout Bengal, Bihar, and Orissa**. Soon after that, factories were established in **Kasimbazar, Patna**, and other areas of the province.
- In 1698, the English purchased from Subahdar Azim-us-Shan, for Rs. 1,200, the zamindari of the villages of **Sutanuti, Kalikata, and Govindapur**, the present location of **Calcutta**.
- In 1717 **Emperor Farrukhsiyar** confirmed the trade privileges granted by earlier Subahdars

of Bengal, besides permission to the Company to rent additional territory around Calcutta. The company's total exports from Bengal amounted to over £50,000 per annum.

FALL OF BENGAL

Conflict between the Company and the Nawab

The farman, given by emperor Farrukhsiyar, became a source of conflict between the Company and Murshid Quli Khan, the new autonomous ruler of Bengal. The farman meant loss of revenue to the Bengal government and the power to issue the dastaks for the company's good was misused by Company's servants to evade taxes on their private trade. The company had been compelled to accept the authority of the Nawabs in the matter. But the servants had taken every opportunity to evade and defy the authority of Nawabs. The conflict between the Bengal nawab and the English Company had thus started developing right from 1717.

Hostilities between the English and the French

The outbreak of the Austrian Succession War in Europe in 1740 brought in hostilities between the English and the French Companies to India. In Bengal the new nawab Alivardi Khan kept both of them under control and forbade them from getting involved in any open hostilities. But French victories in south India made the English apprehensive in Bengal as they had very little trust in the power of the nawab to protect them against any French onslaught.

Tussle with Siraj-ud-daula

Alivardi Khan died on 9 April 1756 and was succeeded by his grandson, Siraj-ud-daula. The conflict assumed critical dimensions when Siraj-ud-daula threatened the lucrative English private trade by stopping all **misuse of dastaks**. Instead of agreeing to pay taxes on their goods to the Nawab, they levied heavy duties on Indian goods entering Calcutta which was under their control. All this angered the Nawab. Nawab also suspected that the company was hostile to him and was favoring his rivals for the throne of Bengal.

The more immediate issues of discord were the grant of asylum to Krishna Ballabh who was charged with fraud by the nawab and the new fortifications at Calcutta, both of which posed a challenge to the authority of the nawab and were critical to the issue of sovereignty. When the Company failed to listen to warnings, Siraj showed his strength by taking over the factory at Kasimbazar and **Fort William in June 1756**. This was followed by Siraj's attack on Calcutta and its capture on 20 June. The Nawab placed Calcutta under the charge of Manik Chand and returned to Murshidabad.

THE BATTLE OF PLASSEY

As soon as the news of Calcutta's surrender reached Madras, the authorities there decided to send an army under the command of Robert Clive who had recently returned from England. Clive was urged to do his work as rapidly as possible for the Madras authorities wanted their troops back in Madras for defence against the impending French attack. The expedition sailed on 16 October 1756 and reached Bengal on 14 December.

- **Treachery by Manik Chand and Treaty of Alinagar:** Manik Chand, the Nawab's officer in charge of Calcutta, was bribed and he surrendered Calcutta to the English after making a show of resistance. In February 1757, the Nawab made peace with Clive by the Treaty of Alinagar (Calcutta renamed so after Siraj-ud-daula captured it) restoring to the English their former privileges of trade, granting permission to fortify Calcutta and promising compensation for the losses suffered by the English.
- **Clive's conspiracy:** After this, the English were on the offensive side. Taking advantage of the disaffection among the Nawab's officers, **Clive arranged a conspiracy** in which Mir Jaffar (the Commander-in-Chief of the Nawab's army), Rai Durlabh, Jagat Seth (an influential banker of Bengal) and Omi Chand, an intermediary, joined. It was planned to make Mir Jaffar the Nawab who in turn was to reward the services of the Company and pay compensation for the losses suffered by them earlier.

- **Battlefield of Plassey:** Clive proceeded towards Murshidabad to fight against the Nawab, when Nawab was fearing an Afghan invasion from the north and a Maratha invasion from the west. **On 23 June 1757** the rival forces faced each other on the battlefield of Plassey, south of Murshidabad.
- The English army consisted of 950 European infantry, 100 European artillery, 50 English sailors and 2,100 Indian sepoys. The Nawab's large army of 50,000 was commanded by General Mir Jaffar.
 - ◆ The battle was hardly more than a skirmish, as the largest contingent of the nawab army remained inactive under Mir Jafar's command. A stray shot from the English side, however, killed Mir Mudan. Siraj-ud-daula summoned his army officers and sought their advice.
 - ◆ Mir Jaffar played upon the fears of the Nawab and counseled a withdrawal of the army behind the entrenchment. On his advice Nawab retired to Murshidabad from the battlefield leaving the control of operations to him.

According to the agreement, **Mir Jafar was to become the Nawab, so he** reached Murshidabad on 25th and proclaimed himself the Nawab of Bengal. Siraj-ud-daula was captured and put to death.

Black Hole Tragedy

The Black Hole was a small dungeon in the old Fort William in Calcutta, India. The event Black Hole Tragedy took place during Nawab Siraj ud-Daulah capture of Calcutta on 20 June 1756, when his troops held British prisoners of war after the capture of the fort. In the fighting from morning to noon on 20 June, many English soldiers were killed and rest were wounded and left to serve the guns. In the evening, the nawab's forces scaled the walls of the fort from all sides and forced Britishers to surrender. This infamous event led to the death of 123 prisoners and became a cause célèbre in the idealization of British imperialism in India.

Result

Mir Jaffar rewarded the services of the English by the grant of the zamindari of 24-Parganas besides a personal present of £234,000 to Clive and giving 50 lakh rupees in reward to army and naval officers. The Company was compensated for the losses suffered at Siraj-ud-daula's capture of Calcutta. All French settlements in Bengal were surrendered to the English. It was also understood that British merchants and officials would no longer be asked to pay duties on their private trade.

Significance of the Battle of Plassey

- **Status of British:** It was in the game of diplomacy that Britishers excelled. It boosted British prestige and at a single stroke raised them to the status of major contender to the Indian Empire.
- **Nawab became a puppet:** Plassey put the British yoke on Bengal which could not be put off. The new Nawab, Mir Jaffar, was dependent on the British for the maintenance of his position in Bengal and for protection against foreign invasions. An English army of 6,000 troops was maintained in Bengal to help the Nawab maintain his position. Gradually all real power passed into the hands of the Company.
- **Political supremacy of the British:** The Battle of Plassey (1757) marked the beginning of political supremacy of the English East India Company in India. Before Plassey the English Company was just one of the European Companies trading in Bengal and suffering various exactions at the hands of the Nawab's officials. After Plassey the English Company virtually monopolized the trade and commerce of Bengal.
- **Plunder of Bengal:** Bengal then was the most prosperous province, industrially advanced and commercially great but after the battle it was placed at the disposal of the English vast resources. The vast resources of Bengal helped the English to conquer the wars of the Deccan and extend their influence over Northern India.

- **European Rivalry:** The French never recovered their lost position in Bengal, the Dutch made a last bid in 1759 but were humbled. With the coming of a rich and fertile province like Bengal under the control of the British, their income increased greatly and they could easily defeat the French in the Third War of Carnatic.

AFTERMATH BATTLE OF PLASSEY

- **Deposition of Mir Jaffar:** Mir Jaffar had played a disgraceful role in battle of Plassey for Clive but he failed to meet the heavy demands for money made on him by the Company. This brought about his ruin. He was made to pay a heavy price to his English friends for their favour. He soon repented the bargain he had made with the British. His treasures were emptied by demand of Company's officials for presents and bribes.
 - ♦ Believing that the wealth of Bengal was inexhaustible, the directors of the company ordered that Bengal should pay the expenses of the Bombay and Madras Presidencies and purchase out of its revenue all the company's export from India. The **company was no longer to merely trade in India, it was to use its control over the Nawab of Bengal to drain the wealth of the province.**
- **Internal problems faced by Mir Jafar:** Zamindars like Raja Ram Sinha of Midnapore, Hizir Ali Khan of Purnea refused to accept him as their ruler. The financial position of the Nawab was also weak, mainly because of the demands of the Company and mismanagement of resources. He was dependent on the English Company and the English Company was under the impression that Mir Jafar, in collaboration with the Dutch company was trying to curb the growing influence of the English in Bengal.
- **Conflict over succession:** The fight was between Miran's son (Miran was the son of Mir Jafar) and Mir Kasim, the son in-law of Mir Jafar. Mir Kasim was supported by Vansittart

(Governor of Calcutta). Mir Kasim in return went into a secret agreement with Vansittart.

In October 1760, English forced Mir Jafar to abdicate in the favour of his son-in-law Mir Kasim. Mir Kasim rewarded his benefactors by granting the English Company the zamindari of the districts of Burdwan, Midnapore and Chittagong. He also gave a present of 29 lakh rupees to the high English officials. Under the pressure of the Company, Mir Jafar decided to resign on a pension of Rs 1,500 per annum.

MIR KASIM AND THE EAST INDIA COMPANY

Treaty between Mir Kasim and the Company:

Mir Kasim agreed to cede to the Company the districts of Burdwan, Midnapur, Chittagong and half of the share in the chunam trade of Sylhet. Mir Kasim agreed to pay off the outstanding dues to the Company and promised to pay a sum of rupees five lakh towards financing the Company's war efforts in southern India. It was agreed that tenants of the nawab's territory would not be allowed to settle in the lands of the Company, and vice-versa.

The Company had thought that they had found in Mir Kasim an ideal puppet. Mir Kasim, however, belied the expectations of the Company. He could not fit in the game of imperialism.

Measures taken by Mir Kasim: After assumption of power Mir Kasim shifted the capital from Murshidabad to Monghyr in Bihar in order to keep a safe distance from the Company at Calcutta. He reorganized the bureaucracy with the men of his own choice and remodeled the army to enhance its skill and efficiency. He realized the importance of treasury and disciplined army to maintain his independence. He tried to prevent public disorder and raised a modern army on the European line. To increase his income, he tried to remove the corruption in the revenue department.

Conflict on regulation of inland duties: Mir Kasim's clash with the Company came over the regulation of inland duties. The Nawab objected to the misuse of the Company's dastak by which the Company's servants indulged in inland private trade without

payment of any duties. The Company's servants sold the Company's dastak to Indian merchants for a commission. The Company's servants were not content with carrying on trade free of inland duties. Abuses of inland trade had greatly decimated the Nawab's revenue and made the position of his Indian subjects helpless. All negotiations for a peaceful settlement proved unavailing because of the rigid stand taken by the Company's authorities.

Mir Kasim took the drastic step to abolish all inland duties, thus placing the Indian merchants on the same footing as the English. The majority of the members of the Governor's Council wanted to compel the Nawab to tax his subjects, for in that case alone the English merchants could misuse the dastak to their advantage.

The Nawab-Company tussle over transit duty led to the outbreak of wars between the English and Mir Kasim in 1763. In the series of encounters that followed, Mir Kasim was the worst. He escaped to Oudh and organised a confederacy with Shuja-uddaula (Nawab of Awadh) and Shah Alam II (fugitive Mughal Emperor) in a final bid to oust the English from Bengal.

THE BATTLE OF BUXTAR (1764)

Victory of superior military power

In this battle, combined forces of three powers- **Bengal, Awadh, and the Mughal forces** (numbering between 40,000 to 60,000) clashed with British forces (7,072 troops) led by prominent officer Major **Hector Munro on October 22, 1764**. The battle of Buxar was a closely contested battle in which the losses of the English numbered 847 killed and wounded while on the side of the Indian powers more than 2,000 officers and soldiers were killed. Unlike the battle of Plassey which was the result of British conspiracy and diplomacy, the same can hardly be said of Buxar. Mir Kasim had made adequate preparations for the conflict and the Nawab of Oudh had mustered his best soldiers in the field. Casualties on both sides were heavy. But in the end Mir Kasim ultimately failed to protect his throne.

Result of the War

Mir Jafar, who was made Nawab in 1763 agreed to hand over the districts of **Midnapore, Burdwan and Chittagong** to the English for the maintenance of their army. The English were also permitted duty-free trade in Bengal, except for a duty of two per cent on salt. After the death of Mir Jafar, his minor son, **Najim-ud-daula**, was appointed nawab by the English. English made him sign a **treaty in 1765**. By this treaty, Nawab was to **disband most of his army** and **administer Bengal with a deputy Subahdar**. The Subahdar was to be nominated by the company and who could not be dismissed without the company's approval.

Aftermath of Battle

Clive became the Governor of Bengal: In 1765 **Clive became the Governor of Bengal**. He decided to seize the chance of power in Bengal and gradually transfer the power in Bengal to the Company. **He engaged** himself in completing his unfinished task, i.e., to make the British the supreme political authority in Bengal.

Treaty of Allahabad: After defeat at Buxar, **Shuja-ud-daula and Emperor Shah Alam II were forced to sign the Treaty of Allahabad**. Clive showed his diplomacy in solving political problems. The treaty of Allahabad had the **following conditions**:

- **Treaty with Nawab Shuja-ud-Daula:** **Shuja-ud-Daula** surrendered Allahabad and Kara to Emperor Shah Alam II and **agreed to pay 50 lakh rupees** for war damage to the British. He also agreed to give **Balwant Singh, Zamindar of Banaras**, full possession of his estate. He **signed an alliance with the company** by which the company promised to support the nawab against an outside attack provided he paid for the service of the troops. Nawab welcomed the alliance in a false belief that the company was just a trading body whereas Marathas and Afghan were his real enemies. This proved a costly mistake of the Nawab and the rest of the country.

- **Treaty with Shah Alam:** **Shah Alam II** agreed to **reside at Allahabad**, to be **ceded to him by the Nawab of Awadh**, under the Company's protection. He remained a virtual prisoner of English. He issued a **farman granting the diwani of Bengal, Bihar and Orissa** to the East India Company in lieu of an annual payment of Rs 26 lakh; and a **provision of Rs 53 lakh** to the Company in return for **nizamat functions** (military, defence, police, and administration of justice) of the said provinces.
- **Mir Kasim was dethroned and forced to spend the rest of his life in abject misery** as a homeless wanderer and died in June 1777.

Significance of the Battle of Buxar

- **Dominance of the English power:** Buxar confirmed the dominance of English power in Northern India. The new Nawab of Bengal (Mir Jafar) was their puppet, the Nawab of Oudh a grateful subordinate ally, the Emperor their pensioner. The English were also permitted duty-free trade in Bengal, except for a duty of two per cent on salt.
- **Road to Delhi:** The whole territory up to Allahabad lay at the feet of the British and the road to Delhi opened. After Buxar the nawabs of Bengal or Oudh never challenged the superior position of the Company.
- **Economic Consequences:** After this war, the **Diwani of Bengal and Bihar was given to the British**. The British caused great damage to the rent system, industries and trade of Bengal. Thus, from the economic point of view, the consequences of this war proved to be even more fatal for the Indians.

The Battle of Plassey made the English a powerful factor in the politics of Bengal but the victory of Buxar made them a great power of Northern India and contenders for the supremacy of the whole country. The English now faced the Afghans and the Marathas as serious rivals in the final struggle for the Empire of Hindustan. After

Plassey, the victory of Buxar riveted the shackles of bondage. The battle of Buxar proved to be a decisive struggle with far reaching political consequences in the destiny of India.

COMPANY'S STRUGGLE FOR SUPREMACY

The British had already established their political dominance in Bengal through their victories at Plassey (1757) and Buxar (1764). During that time, the other Indian states were perpetually engaged in interstate conflict. Politically, everyone wanted dominance over others, and the English were viewed as a new player in this game of power. They frequently formed diplomatic alliances with the Company in order to gain the upper hand in their conflicts with their neighbours. This rivalry between Indian states presented an opportunity, and commercial interests were sufficient motivation for the English to intervene in local politics. Insecure borders or unstable states were frequently viewed as threats to the free flow of trade, prompting the English to intervene and conquer. Thus began the East India Company's process of annexing Indian states.

CHARACTERISTICS OF COMPANY'S ANNEXATION (1757-1857)

Use of Diplomacy: The Company rarely launched a direct military attack on an unknown territory. Rather the British used a variety of political, economic and diplomatic methods to extend its influence before annexing an Indian kingdom.

Appointing Residents: The Company appointed Residents in Indian states after the Battle of Buxar. Residents were political or commercial agents and their job was to serve and further the interests of the Company. They tried to decide who was to be the successor to the throne and who was to be appointed in administrative posts.

Various Policies

Subsidiary Alliance: The system was devised by Governor-General Lord Wellesley in 1798. As per this, those who entered into this alliance with the British had to accept certain terms and conditions. The British would be responsible for protecting their ally from external and internal threats to their power. A British armed contingent would be stationed in the territory of the ally. The ally would have to provide the resources for maintaining this contingent.

Indian rulers were not allowed to have their independent armed forces. The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British. If an Indian ruler/ally failed to make the payment, then part of their territory was taken away as penalty. For instance, the Nawab of Awadh was forced to give over half of his territory to the Company in 1801, as he failed to pay for the subsidiary forces. Hyderabad was also forced to cede territories on similar grounds. It's one of the main objectives was to keep the French from reviving and expanding their influence in India.

Policy of Ring-Fence or Buffer State (1765-1813): Governor-General Warren Hastings introduced this policy aiming at creating buffer states around the Company's territories. It was the policy of defence of their neighbours' frontiers for safeguarding their own territories. The idea was purely that of defence of the frontiers of the Company. The allies were required to maintain subsidiary forces which were to be organized, equipped and commanded by the officers of the Company, who in turn, were to be paid by the rulers of these states. The chief danger to the Company's territories was from the Afghan invaders and the Marathas. To safeguard against these dangers, the Company undertook to organize the defence of the frontiers of Oudh on the condition that the Nawab would defray the expenses of the defending army. The defence of Oudh constituted the defence of Bengal at that time.

Doctrine of Lapse: It was widely followed by Governor-General Lord Dalhousie (1848- 1856). The doctrine declared that if an Indian ruler died without a male heir, his kingdom would "lapse", that is, become part of Company territory. The states actually annexed by the application of the Doctrine of Lapse under Lord Dalhousie were Satara (1848), Jaitpur and Samhbalpur (1849), Baghat (1850), Udaipur (1852), Jhansi (1853) and Nagpur (1854).

CONQUEST OF MYSORE

The kingdom of Mysore controlled the profitable trade of the Malabar coast where the English East India Company purchased pepper and cardamom. Mysore was transformed from a viceroyalty of the Vijayanagar Empire into an autonomous state by the Wodeyar dynasty. The quadrangular conflict for supremacy in the Deccan among the Marathas, the Nizam, the English and the French East India Companies dragged Mysore in the game of adventurous politics.

The repeated incursions into Mysorean territories of the Marathas in 1753, 1754, 1757 and 1759 and of the Nizam in 1755 and the heavy financial demands made by the invaders rendered the Mysore state financially bankrupt and politically a fertile ground for military exploits at the hands of powerful neighbouring states. The prevailing situations had given opportunities to Haider Ali who had superior military talent, great diplomatic skill and high qualities of leadership. By 1761 Haider Ali was the de facto ruler of Mysore. Mysore had grown in strength under the leadership of Haider Ali and his son Tipu Sultan (who ruled from 1782 to 1799). They maintained friendly relations with the French in India and modernized the army on European lines with the help of the French.

ANGLO-MYSORE WARS

There were four military confrontations in India between the British and the rulers of Mysore during the years 1767-69, 1780-84, 1790-92 and 1799.

First Anglo-Mysore War (1767-69)

The Roots of the Conflict

Due to Mysore's proximity to the French and its control of the rich trade along the Malabar Coast, the English felt that their political and commercial interests in southern India were threatened.

English were also clouded by their easy victories in Bengal, so they concluded a treaty with Nizam Ali of Hyderabad in 1766. As per this, in exchange for the surrender of Northern Circars, the Company agreed to provide troops to aid the Nizam in his war against Haidar Ali. There were territorial disputes between Haidar and the ruler of Arcot, as well as disagreements with the Marathas.

In 1766, the British had declared war on Mysore, which was allied with the Marathas and the Nizam of Hyderabad. To solve the crisis, Haidar engaged in a diplomatic game. He brought the Marathas and the Nizam together to launch an attack on Arcot.

Course of the war

The war began when the Marathas invaded northern Mysore in January 1767. On payment of thirty lakh rupees, however, Haider Ali made peace with the Marathas.

In March of 1767, the Nizam of Hyderabad attacked Mysore with the assistance of an English force. However, the attack was unsuccessful. The Nizam abandoned the English in September 1767 and joined forces with Haider Ali.

Result:

After a year and a half of back-and-forth combat, Haidar appeared at the gates of Madras and abruptly turned the tables on the English. On April 4, 1769, the panic-stricken Madras Government signed the humiliating **Treaty of Madras**. The treaty was signed on the basis of mutual restitution of each other's territories and a defensive alliance requiring the English to aid Haidar if he were to be attacked by another power.

Second Anglo-Mysore War (1780-84)

The Roots of the Conflict

Company not observing the terms of the treaty:

The 1769 agreement between Haider Ali and the English Company was more in the nature of a truce. Haider Ali accused the Company of violating the terms of the defensive treaty when, in 1771, the Marathas attacked Mysore and the Company refused to assist him.

Mysore's closeness towards French: The French were more helpful than the English in meeting Haider's military demands for firearms, saltpetre, and lead. French provided military hardware to Mysore through Mahe, a French port on the Malabar coast.

Occupying Mahe: Warren Hastings was highly suspicious of Haider Ali's relations with the French due to the outbreak of the American War of Independence and the French alliance with American colonists. Under such circumstances, the English attempt to capture Mahe, whom Haider considered to be under his protection, was a direct challenge to Haider Ali.

Strategic alliance against British: Haider Ali arranged a joint front with the Nizam and the Marathas against the common enemy—the English East India Company.

Course of the war

In July 1780, Haider attacked Carnatic and captured Arcot, defeating Colonel Baillie's English army. In the meantime, the English separated the Marathas and the Nizam from Haider's side. Haider bravely confronted the English but was defeated at Porto Novo (Nov. 1781). The following year, Haider handed the English army led by Colonel Braithwaite a humiliating defeat. Braithwaite was taken prisoner. Haider passed away on 7 December 1782, leaving unfinished business to his son Tipu. Tipu continued the war for another year, but neither side achieved complete victory.

Result

The two sides, tired of war, signed the Treaty of Mangalore (March 1784). The treaty was based on

the mutual restitution of each other's territories. The second round of the conflict was similarly inconclusive.

Third Anglo-Mysore War (1790-92)

The Roots of the Conflict

- Tipu vs. British:** British imperialism took every peace treaty as a breathing time for another offense against Mysore. On other hand Tipu Sultan wanted to eliminate the English from India. His other designs were to wreak vengeance on the Nizam and on the Marathas as they had betrayed his father during the hour of need. In 1785 Tipu Sultan stopped the export of sandalwood, pepper and cardamom through the ports of his kingdom, and disallowed local merchants from trading with the English Company. He strengthened his position by undertaking various internal reforms. This created worries for the British, the Nizam of Hyderabad and the Marathas.

- Tripartite alliances:** Lord Cornwallis worked on the anti-Tipu suspicions of the Nizam and the Marathas and arranged a Triple Alliance (1790) with them against Tipu. Convinced of the inevitability of a war with the English, Tipu had sought the help of the Turks by sending an embassy to Constantinople in 1784 and again in 1785 and on to the French king in 1787.

- Dispute between Tipu and the Raja of Travancore** Tipu's differences with the Raja of Travancore arose over the latter's purchase of Jaikottai and Cranganore from the Dutch in Cochin state. Tipu considered the Cochin state as his tributary state and thus considered the act of the Travancore Raja as violation of his sovereign rights. He decided to attack Travancore in April 1790. The English, itching for a war, sided with the ruler of Travancore (vide their earlier treaty of 1784) and declared war against Tipu.

Course of the war

The English, siding with Travancore, attacked Tipu. In 1790, Tipu defeated the English under

General Meadows. Later on, an English army headed by Cornwallis marched through Vellore and Ambur to Bangalore (captured in March 1791) and approached Seringapatam. The English captured Coimbatore but lost it later. With the help of the Maratha and Nizam troops the English made a second advance towards Seringapatam and forced Tipu to conclude the **Treaty of Seringapatam (March 1792)**.

Result

The treaty resulted in the surrender of nearly half of Mysorean territory to the victorious allies. The British acquired Baramahal, Dindigul and Malabar while the Marathas got territory on the Tungabhadra side and the Nizam acquired territories from the Krishna to beyond the Pennar. Tipu had also to pay a war indemnity of over three crores of rupees. Tipu lost heavily in this round of strength and could only save his kingdom from total extinction by preparation and planning which seemed beyond his resources.

Fourth Anglo-Mysore War (1799)

The Roots of the Conflict

Tipu's closeness with French: When the Hindu ruler of the Wodeyar dynasty passed away in 1796, Tipu refused to place Wodeyar's minor son on the throne and instead proclaimed himself sultan. Tipu Sultan desired revenge for the humiliating Seringapatam Treaty. He tirelessly sought assistance to combat British imperialism. He made efforts to seek help from France, Arabia, Kabul, and Turkey. In July 1798, he corresponded with the French Revolutionary Government. At Seringapatam, a Jacobin Club was established and the French Republic's flag was raised. The Liberty Tree was also planted.

Lord Wellesley's charges against Tipu: As Governor-General in 1798, in the backdrop of Napoleonic danger to India, Lord Wellesley was determined to either tame Tipu to submission or eliminate his independence. The accusations against Tipu Sultan of plotting intrigues with the Nizam and the Marathas, or sending envoys to Arabia,

Zaman Shah of Afghanistan or Constantinople, or the French in the Isle of France (Mauritius), were convenient excuses to achieve the desired result.

Course of the war

The war against Tipu began on 17 April and ended with the fall of Seringapatam on 4 May 1799. Tipu was defeated by English General Stuart and General Harris. The history of Mysore's independence ended with this defeat.

Result

Tipu died valiantly in combat. Family members of Tipu were interned in Vellore. The English occupied Kanara, Coimbatore, Wayanad, and Dharpuram in addition to the entire Mysore coastline. A number of territories were granted to the Nizam. A boy from the former Hindu royal family of Mysore was placed as gaddi and a Subsidiary Alliance was imposed.

CONQUEST OF MARATHAS

POLITICAL SCENARIO OF MARATHAS

After the death of Shivaji, Shahu, a grandson of Shivaji became ruler. During this period, he appointed Peshwas, the Prime ministers of the Maratha Empire. Maratha power has a significant place in Indian history as they kept a check on Mughal expansion. Balaji Vishvanath played a very important role in this. He rendered an excellent service to Shahu and suppressed his enemies and rivals. Although Marathas were a loosely held confederacy of regional states who raided and plundered around, they represented a formidable challenge to the central Mughal authority. Shahu made Balaji Vishvanath his Peshwa since he excelled in diplomacy and won over many Maratha chiefs to the side of Shahu.

ANGLO-MARATHA WARS

After the conquest of Mysore in 1799-1800, the Marathas were the only major power left outside the control of British India. The British-Maratha rivalry had caused three Anglo-Mysore wars and during the second Maratha war the British again defeated the Marathas.

First Anglo-Maratha War (1775-82)

The Roots of the Conflict

The tussle among Marathas: An intense struggle for power took place between the supporters of the infant Peshwa Sawai Madhava Rao II, led by Nana Phadnis vs his opponents led by Ex-Peshwa Raghunath Rao, supported by British. After the death of Peshwa Madhava Rao in 1772, his younger brother Narayana Rao succeeded him. But the new Peshwa was murdered by his uncle Raghunath Rao who wanted to become the Peshwa. Nana Phadnis took up the cause of the posthumous son of Narayan Rao, namely Madhav Rao II. The British naturally tried to take advantage of this struggle by intervening on behalf of one of the two parties.

Intervention by the British: When Raghunath Rao sought English help, the British officials in Bombay readily agreed and concluded with him the **Treaty of Surat in 1775**. By the terms of this treaty, Raghunath Rao had to give the English- Salsette and Bassein in return for their help. All the Maratha chiefs led by Nana Phadnis and the South Indian powers under the leadership of Haider Ali and the Nizam declared war against the Company. Thus, **the British were faced with the powerful combination of the Marathas, Mysore and Hyderabad**. Moreover, abroad they were waging a losing war in their colonies in America, where the people had rebelled in 1775. In India, they had also to contend with the French for supremacy. After the first Anglo-Maratha war, peace was finally concluded in 1782 by **Treaty of Salbai**. According to the treaty,

- Both parties agreed to return each other's territory conquered during the course of war.
- The English gave up the cause of Raghunath Rao who was to be given a pension by the Treaty of Salbai.

Outcome: This war, though it did not end in victory for either side, gave 20 years of peace with the Marathas, the strongest Indian power of the day. The treaty allowed the British to exert pressure on Mysore as the Marathas promised to help them to retrieve their territories from Haider Ali. Thus, the

British, by the war and the treaty, on the one hand, saved themselves from the combined opposition of Indian powers, and on the other, succeeded in dividing the Indian powers. The treaty was in fact a successful stroke of diplomacy on the part of Warren Hastings. This also turned the tide in favour of British in the third Anglo-Mysore war in 1790-1792.

Second Anglo-Maratha War (1803-05)

The Roots of the Conflict

Internal issues of Marathas and interference of British: The internal problems of the Maratha led to a new round of hostilities between the English and the Marathas. This resulted in the Second Anglo-Maratha War. Wellesley's aggressive policy of interference in the internal affairs of the Marathas was an important factor. After the establishment of the Madras Presidency in 1801, the only major Indian power left outside the sphere of British control were the Marathas.

Lack of capable Maratha leaders: Among the last capable Maratha chiefs were Mahadji Sindhia, Ahilya Bai Holkar, Tukoji Holkar and Peshwa Madhav Rao II. Nana Phadnis, the chief minister to the Peshwa, served the Maratha state ardently after the murder of Peshwa Narayan Rao, but later his ambition to keep the power of the state to himself harmed the interest of the Marathas. He, who had kept the Maratha Confederacy together for the last 39 years, died in 1800. After that, the leadership of the Marathas was taken over by Peshwa Balaji Rao II, Daulat Rao Sindhia and Yashwant Rao Holkar. Among them Balaji Rao was incompetent, and Daulat Rao and Yashwant Rao were more self-interested.

Result

Treaty of Bassein: The immediate reason for the war was the financial strife among the Maratha chiefs, leading to the signing of the Subsidiary Treaty at Bassein (1802) by the Peshwa at Poona, the Gaekwad at Baroda, the Sindhia at Gwalior, Holkar at Indore and Bhonsle at Nagpur. Wellesley

had repeatedly offered a Subsidiary Alliance to the Peshwa and Sindhia. But the far-sighted Nana Phadnis had refused to fall into the trap. However, when Holkar defeated the combined armies of the Peshwa and Sindhia, the Peshwa Baji Rao II signed the Subsidiary Treaty at Bassein in December 1802.

Lack of common Unity: Even at this hour of great danger, the Maratha chiefs did not unite against their common enemy. When Scindhia and Bhonsle fought the British, Holkar was a silent spectator and Gaekwad rendered help to the British. After their defeat, the Marathas by signing the treaties practically gave away their independence. They lost the right of self-defense, maintaining diplomatic relations, employing foreign experts and settling disputes with their neighbors. **Hence, the Second Anglo-Maratha War made the Company the paramount power in India.**

Third Anglo Maratha War (1817-1818): Complete Subjugation

The Second Anglo-Maratha war had no doubt shattered the power of the Maratha chiefs but not their spirit. The English had to fight another war, known as the Third Anglo Maratha War. Once again, the Maratha failed to evolve a concerted and well-thought out plan of action. The Governor-General, Lord Hastings compelled Scindhia to accept British suzerainty, and defeated the armies of the Peshwa, Bhonsle and Holkar.

Subsidiary Alliance System:

It was shaped by Lord Wellesley. In this system a ruler of the allying Indian state was compelled to accept the permanent stationing of British force within his territory the part of to pay a subsidy for its maintenance. All this was done allegedly for his protection but was, in fact, a form through which the Indian ruler paid the tribute to the company. Sometimes the ruler ceded part of his territory instead of paying an annual subsidy. In return, the British undertook to defend the ruler from his enemies. They also promised non-interference

The consequences of this war sealed the fate of the Marathas once and for all. The Peshwa was dethroned and pensioned off at Bithoor near Kanpur. His territories were annexed and the enlarge Presidency of Bombay was brought into existence. However, to satisfy the pride of Maratha, the small kingdom of Satara was created out of the Peshwa's lands and given to the descendant of Chatrapatti Shivaji who ruled it as a complete dependent of the British.

CONQUEST OF SINDH

Sindh was opened to British trade by a treaty signed in 1832 between the Amirs of Sindh and the British. Soon after, the rulers of Sindh, known as Amirs, were made to sign Subsidiary treaties in 1839. By these treaties, Sindh was practically being given into the hands of the English. The Amirs were left with no independent power and could no longer work in cooperation with each other. The Amirs were not recognized by the English.

Sindh was finally annexed in 1843 after a brief campaign by **Sir Charles Napier**. The conquest and annexation of Sindh by the British was partly due to the commercial advantages of River Indus. It was also caused by the **growing Anglo-Russian rivalry** in Europe and Asia and the resulting British fears that Russia might attack India via Afghanistan or Persia.

The annexation of Sindh was purely an outcome of British imperialism and was criticized by one and all Court of Directors described it as unjust and impolitic and inconsistent with the true interests and honor of the Indian government. At one point of time, they even threatened Ellenborough, the then Governor-General, to call him back from India. Charles Napier himself wrote: 'We have no right to seize Sindh. Yet we shall do so, and a very advantageous, useful, human piece of rascality it will be'. Sir Charles Napier received seven lakhs of rupees as prize money for accomplishing the task.

CONQUEST OF PUNJAB

After the death of Maharaja Ranjit Singh, the anarchy in the kingdom of Lahore resulted in a powerful struggle for domination between the Lahore court and the ever-powerful vocal army. Suspicion arose in the Sikh army due to the British military campaigns which included the annexation of Gwalior and Sind in the year 1841 and the campaign of Afghanistan and increase in the number of British troops that were posted near the border with the Lahore kingdom.

ANGLO-SIKH WARS

Anglo-Sikh Wars was a distinctive military experience for the British rulers in the Indian subcontinent. The British rulers had already become accustomed to taking into account certain factors such as terrain or climate rather than the military prowess of their adversaries. The regular troops of the Sikh kingdom of Lahore were fully trained and armed along the European lines. They were also to present the British with a determined and resourceful enemy. The cause of the outbreak of the Anglo-Sikh war has been attributed to the Sikh army making their way across River Sutlej on 12th September 1845.

First Anglo-Sikh War (1845-46)

Cause: The cause of this war resulted from Ranjit Singh's policy of wary friendship with the British and while building up its forces to deter British and Afghan aggression. Anarchy prevailed in Punjab after the demise of Ranjit Singh. Ranjit Singh made no efforts to resolve the pending issues with the British even though he faced immediate threat from the British. This was because he overestimated the strength of his arm. The British forbade him to cross the Sutlej in 1809, which he didn't take seriously as he believed that his military strength was superior to British military power. He died later and left the task of dealing with British to the subsequent rulers after him.

After him there was murder of three rulers (Kharak Singh, Nao Nihal Singh and Sher Singh) within 6 years (1839-45). Succession of Dalip Singh (5 years old son of Ranjit Singh, 1845) led to absence of any control over the army. British policy of encirclement of Punjab from 1833 onwards led to occupation of Ferozpur in 1835 and Shiharpur in 1836. It also led to appointment of British Residents at Ludhiana and in Sindh in 1838. This policy had made the Sikhs suspicious that the British wanted to annex their state. These suspicions were confirmed by the annexation of Sindh by the British in 1843 and the first Anglo Sikh war was ensured.

Result: Diplomatic relations were broken:

First Anglo-Sikh war was fought between Sikh kingdom and British East India Company between the years 1845-1846. Later, on 16 December 1846, another treaty was signed giving the British Resident at Lahore full authority over all matters in every department of the state. Moreover, British were permitted to station their troops in any part of the state. **From now on the British Resident became the real ruler of The Punjab** which lost its independence and became a vassal state. After the death of Ranjit Singh, the mutual demands and accusations between the Sikh Darbar and the East India Company followed, as a result of which diplomatic relations were broken.

Second Anglo-Sikh War (1848-49)

Cause: The Second war was fought because of:

- Desire of the Sikh army to avenge their humiliation of the first war;
- Discontentment of the Sikh Sardars with the British control over Punjab;
- Treatment of Rani Jindan by the British (Her transportation to Shaikpur first and then to Benaras, and drastic reduction of her pension).

The Anglo Sikh war was fought in the form of various revolts and battles. Revolt of Mulraj (Governor of Multan) against the Sikhs and the number of 2 English officers, British forces were sent to Multan to take over its administration.

Revolt of Sher Singh (he was sent to suppress the revolt of Mulraj but he himself joined the revolt against the British) led to the outbreak of a general rebellion by the Sikh army and the Sardars. The Battle of Ramnagar between Sher Singh and Lord Gough (1848) and Battle of Chillianwala (1849) between the two ended without any result.

Result: The second Anglo- Sikh war, which was fought in the years between 1848-49, resulted in the abrogation of the Sikh Kingdom, following British expansionism. It was practically a campaign

by the victors of the first war to overcome the resistance who chafed at the defeat in the earlier war. The main cause of this war was the exile of Lal Singh on charges of Conspiracy of the British resident. Later the Multan revolt also assumed the form of a national movement and that led to the beginning of the second Anglo Sikh war, after this war the Sikhs also accepted British control and remained loyal to their new rulers during the general rebellion of 1857-58.

The British Rule in India developed in three distinct phases. The **first phase** of this development was from 1600-1765, when the **English East India Company** was a mere trading company and was involved in rivalry with the other European trading companies in India. The **second phase, from 1765 to 1858**, was marked by **acquisition of territories and consolidation of acquired dominions**. During this phase India shared its sovereignty with the British crown. A **third phase is observed from 1858 onwards until 1947** when the British Crown took over the reins and control of administration in India from the English East India Company (EEIC) and finally at the end of this phase India gained independence from the British Rule.

Structure of East India Company

1600 (Battle of Plassey)	<ul style="list-style-type: none"> ○ Foundation of the East India Company as a joint stock enterprise.
1757 (Battle of Buxar)	<ul style="list-style-type: none"> ○ East India Company established their monopoly over Bengal trade
1764 (Dual Government)	<ul style="list-style-type: none"> ○ After the Battle of Buxar (1764), the East India Company got the Diwani (right to collect revenue) of Bengal, Bihar, and Orissa.
1765 (Company Rule)	<ul style="list-style-type: none"> ○ East India Company transformed from Trading Company to Ruling Body.
1765-1772 (Dual Government)	<ul style="list-style-type: none"> ○ Company had the authority but no responsibility
1772-1857 (Company Rule)	<ul style="list-style-type: none"> ○ various Acts were passed by the British Parliament to control and supervise the activities of the East India Company (EIC).
1857-1947 (Crown Rule)	<ul style="list-style-type: none"> ○ British Parliament (The Crown) took over the responsibility of administering India.

STRUCTURE OF GOVERNMENT UNDER COMPANY RAJ

When the officials of the **East India Company** acquired control over Bengal in 1765, they had little intention of making any innovations in India's administration. They only desired to carry on their

profitable trade and to collect taxes for remission to England.

From **1765 to 1772**, in the period of the **Dual Government**, Indian officials were allowed to function under the overall control of the British Governor and British officials. The Indian officials had responsibility but no power while the Company's officials had power but no responsibility. In 1772 the Company ended the Dual Government and undertook to administer Bengal directly through its own servants. Now, the rich resources of Bengal had fallen into the hands of the Company whose proprietors immediately raised dividends to

The East India's Company's English servants took advantage of their position to make quick fortunes through **illegal and unequal trade and forcible collection of bribes** and 'gifts' from Indian chiefs and zamindars. The Company's high dividends and the fabulous wealth brought to England by its officials **excited the jealousy of the other merchants of British society**. These Merchants in England were kept out of the East by **the monopoly of the East India Company**. Also, these merchants in England wanted to share in the profitable Indian trade and the riches of India **which the Company and its servants alone were enjoying**. They, therefore, worked hard to destroy the Company's trade monopoly and, in order to achieve this, they attacked the Company's administration of Bengal.

Many ministers and other members of the **British Parliament** were also keen to benefit from the acquisition of Bengal. They sought to win popular support by **forcing the Company to pay tribute to the British Government so that Indian revenues could be used to reduce taxation or the public debt of England**. In **1767 the British Parliament passed an act** obliging the East India Company to pay to the British treasury £ 400,000 per year.

During this time, East India Company's action was **criticised by political thinkers in Britain and statesmen of Britain**. These experts **were afraid**

that the powerful Company and its rich officials would completely destroy the English nation and its politics. The **exclusive privileges of the East India Company** were also attacked by the rising school of economists representing free-trade manufacturing capitalism.

Thus, reorganisation of the relations between the British state and the East India Company's authorities became necessary for the British Government. For this, **the British Parliament worked out a compromise** by which the interests of the Company and of the various influential sections of British society were delicately balanced. It was decided that the British Government would control the basic policies of the East India Company's Indian administration. At the same time the Company would retain its monopoly of Eastern trade and the valuable right of appointing its officials in India. Since then, **gradual control of the British government over the East India Company's affairs in India started**. The **first important parliamentary act regarding the Company's affairs was the Regulating Act of 1773**.

Enquiry into the Company's affair in India

The Company was on the brink of bankruptcy and had demanded a loan of one million pounds from the British government in August 1772. The British government felt the need to define its relationship between the East India Company and its possession in India.

Many in Britain felt it was the right time to delineate the ways in which the Company's authorities in Britain were to control its officials and soldiers in India. Moreover, there was also a need to regulate the Company's officials, who made huge profits from private trade and returned to England loaded with wealth, while the Company was on the verge of bankruptcy. The Company's administration of Bengal was criticised severely by the merchants and free enterprise enthusiasts in Britain, with an eye on the lucrative trade with India which was a monopoly of the East India Company.

In April 1772, a Select Committee of the Parliament was appointed to inquire into the state of affairs in India. There were some important constitutional problems to be resolved: the relationship between the British government and the Company with its possessions in India was to be defined or, how a single centre of power could be devised for the far-flung possessions in India.

CONSTITUTIONAL DEVELOPMENTS UNDER COMPANY RAJ

REGULATING ACT (1773)

The Regulating Act of 1773 was the first step taken by the British Parliament to **control and regulate the affairs of the East India Company in India** and recognize the political and administrative functions of the Company. A number of factors had been in play over the years leading to passage of the Act.

Salient Features of the Act

With respect to Court of Directors and British Parliament

- The status of Governor of Bengal was raised to **Governor General of Bengal. Warren Hastings became the first Governor General of Bengal**.
- The **Governor General in turn was under the direct control of the Court of Directors** (Governing body of the Company).
- It was the duty of the Governor General to keep the Court of Directors fully informed of the affairs concerning the interests of the Company.
- The directors of the Company were required to submit all correspondence regarding revenue affairs, civil and military administration to the British Parliament. Thus, for the first time, the British cabinet was given the right to exercise control over Indian affairs

With respect to Executive Function

- The Governor General Executive Council would consist of the Governor General and four members. This council would be representing the civil and military government. They were required to function according to the majority rule.
- The Governor General in Council was given the power to superintend and control the presidencies of Madras and Bombay in matters of war and peace.
- This Act prohibited the servants of the Company from engaging in any private trade or accepting presents or bribes from the 'natives'.

With respect to Legislative Function

- Legislative powers were granted to the Governor General and Council to make rules, ordinances and regulations for the civil government of Fort William and subordinate factories.
- For the first time, this Act recognized the political and administrative functions of the Company.

With respect to Judicial Function

- The Act also provided for the establishment of a Supreme Court at Calcutta (1774) comprising one chief justice and three other judges.
- The aim was to give justice to Europeans, their employees and citizens of Calcutta.
- The other purpose was to streamline Indian administration. So that legal framework could be established and corruption could be reduced.
- In 1781, the Act was amended. In this amendment, the Governor-General, the Council and the servants of the government were immune if they did anything while discharging their duties.

Analysis

The Act created a centralised administration in India, making the Bombay and Madras Governors

subordinate to the Governor-General of Bengal. It sorted the problem of dual government and established government control over the company. It strengthened the control of the British government over the Company by requiring it to report on its revenue, civil and military affairs in India.

The creation of the Supreme Court made for better justice to British subjects. The Regulating Act brought in a system of checks and balances. It made the Governors subordinate to the Governor-General, the Governor-General subordinate to his Council and the Supreme Court effective in its control over the Governor-General in Council.

However, the regulating Act was mostly ineffective as the Governor General had no overriding powers over his council, often resulting in a deadlock over legislative decisions. The Governor General had to face the opposition of his council, who united against him. Though in case of an equal division he had a casting vote, but unity of the Council Members prevented him from solving external and internal problems of a serious nature. The President of Madras and Bombay were under the general controlling power of the Governor General and Council proved inefficient in actual working.

The Act failed short of defining the jurisdiction of the Supreme Court leading to unnecessary conflicts between its functions and those of the Governor General's council.

It was a compromise throughout and intentionally vague in many of its provisions. Although based on the theory of checks and balances, it broke down when put to operation, under stress of Indian circumstances and its own inherent defects.

PITT'S INDIA ACT (1784)

The British government had realised the defects of the Regulating Act and wanted to remove the defects in it. The British government wanted to become the supreme controller of the Company's public affairs and its administration in India

Pitt's India Act of 1784 was introduced by the British Parliament to rectify the mistakes of the Regulating Act of 1773. This act was also known as the **Act of settlement**. There were various concerns which led to Pitt's India act of 1784.

Salient Features of the Act

With respect to Board of Directors and Court of Directors:

- The **Act established a Board of Control**. It would consist of six-commissioners, including **two Cabinet ministers of the British Parliament**.
- The Board of Control was to guide and control the work of the Court of Directors and the Government of India (British India). Thus, a dual system of control was set up.
- The **Governor General and council were made subordinate to the British Government**. They were forbidden to declare war and enter into any treaty without the sanction of the directors.
- The possessions of the Company in India came under the supremacy of the British Parliament. This Company's territories in India were termed 'British possessions'.

With respect to Governor General and Council:

- Now, The **Governor General Executive Council** would **consist of the Governor General and three members** (In 1773 Regulating Act - Four members).
- By reducing one member of the Executive Council of the Governor General his position was strengthened.
- The **Act clearly stated that the Presidencies of Madras and Bombay were to be subordinate** to the Presidency of Bengal in all matters of war, diplomatic relations and revenue.

Analysis

The Governor General found it easier to get a majority in any decision as it reduced the Governor General Council's members to three. In case of tie,

Governor General had final say, thus the act led to more centralization.

The **centralization of power was evident from the provision that subordinated the Governor of Madras and Bombay to the Governor General of Bengal**. It has been held that centralization of power led to unification of India. Slowly with every act the possession of the East India Company in India was placed in tight control of the British government.

The **Act divided authority and responsibility**. The Governor General had two masters, the Court of Directors and the Board of Control, which allowed the Governor General, especially Lord Cornwallis, to stretch his authority to the widest possible limit. As the home government was unaware of the happenings in India, it provided the Governor General the liberty to act in his discretion even on matters of importance.

The **Pitt's India Act of 1784, for the first time called the company's territories in India the "British possessions in India"**. Through an Act of 1786, the Governor General of Bengal was also made the Commander-in-chief; it also empowered the Governor General to overrule his council in important matters of safety, peace and interests of the Crown in India on his own responsibility.

However, the **Governor General had two masters**, the Court of Directors and the Board of Control. This **dual conflicting management hampered the British administration**. The actual state of affairs of the Company was not known to the Home Government (British Government in Britain)

Do You Know?

In 1786, because of the insistence of Cornwallis, the Governor General was given the authority to override their council in matters of peace, safety and interest of the Crown in India.

The Declaratory Act of 1788 gave full powers and supremacy to the Board of control. This was a step towards transfer of powers of the Company to the Crown.

A Board of Control consisted of the chancellor of exchequer, a secretary of state, and four members of the Privy Council (to be appointed by the Crown).

CHARTER ACT (1793)

Usually, the Company's Charter was renewed every 20 years and a renewal of the Company's privileges was due in 1793. The Charter Act of 1793 was brought about to renew the rights and privileges enjoyed by the Company.

Features of the Act

More Powers to Governor General:

- In this Act, the Governor General was empowered to disregard the majority in the Council in special circumstances. Thus more powers were entrusted to him. This power had been given specially to Cornwallis in 1786.
- The Governor-General was granted extensive powers over the subordinate presidencies of Madras and Bombay.
- When the Governor-General was present in Madras or Bombay, he would supersede in authority over the governors of Madras and Bombay.

Provisions Regarding Company:

- The Company's trade monopoly was continued for a further 20 years.
- This Act made provision that the company, after paying the necessary expenses, interest, dividend, salaries, etc. from the Indian Revenues will pay 5 Lakh British pounds annually out of the surplus revenue to the British Government.
- Salaries for the staff and paid members of the Board of Control were also now charged to the Company. This was continued up to 1919.
- The company was granted the authority to grant licenses to individuals and company employees to carry on trade in India. This was known as 'privilege' or 'country trade'. This led to shipments of opium to China.

Separation of revenue and judiciary functions:

- This act reorganized the courts and redefined their jurisdictions. The Supreme Court's jurisdiction was increased to the high seas.
- The revenue administration was separated from the judiciary functions. Hence, this led to the disappearance of the Maal Adalats (Revenue Courts).

Analysis

The Act laid the foundation of Government by written laws, interpreted by courts. A departure from the past when the personal laws of the rulers were in use.

It was an important change that brought about an era of civil laws, enacted by a secular human agency and applied universally. The Act also furthered the centralisation of power in the office of Governor General, which began with the Pitt's India Act of 1784.

CHARTER ACT (1813)

The Charter Act of 1813 gave the Company a lease of life over its possessions in India for another 20 years. But, a number of factors had been in play which resulted in other provisions of the Act.

A renewal of the Company's privileges was due as the Charter Act of 1793, had renewed them for a period of 20 years only.

The free trade enthusiasts (Merchants) in Britain had been for quite some time demanding a share in the trade with India. They became vociferous in the wake of Napoleon's Continental System, which closed the European ports to British trade.

A number of Ideological groupings, such as the Benthamite Reformists, the Evangelicals and traditionalists, aiming to safeguard the stability of Europe, tried to influence British politics and its policies towards British India.

The Charter Act of 1813 incorporated in a significant way all these aspirations for change in Britain's India policy. It renewed the Company's charter for twenty years.

Salient Features of the Act

- The East India Company's monopoly over trade in India ended except the trade with China and the trade in tea. The Indian trade was thrown open to all British merchants.
- Every year, a sum of one lakh rupees was to be set aside for promotion of education among the natives of India. So, in this Act, we can find the genesis of education policy from the State.
- The constitutional position of the British territories in India was explicitly defined for the first time.

- Christian missionaries were also permitted to come to India and preach their religion.
- Company was allowed to have territorial possessions for another 20 years.

Before and After of the Charter Act of 1813 (Brief Analysis):

The British need for a new administration and laws varied with the changes in the British interest in India. They also represented the interests of different social groups in Britain in different stages. Charter Act of 1813 demarcates British interest shift.

	Before The Charter Act of 1813	After The Charter Act of 1813
British Interest	<ul style="list-style-type: none"> The elimination of other European competitors. The control over financial resources, through taxation 	<p>The British economy and society were going through a major transformation, caused mainly by the Industrial Revolution. The East India Company was gradually losing its monopoly over Indian trade. The new interests were as follows</p> <ul style="list-style-type: none"> A market for their manufactured industrial good, A source of raw material (like Jute, Cotton etc.) for their industries and foodgrains, opium etc. for export.
British Administration	<ul style="list-style-type: none"> No basic changes were introduced in the judicial system and administration. 	<ul style="list-style-type: none"> To promote free commercial relations the entire legal structure had to be overhauled. To regulate the various economic and hence beginning of the process of the transformation of Indian administration and judiciary to regulate the various economic transactions smoothly with the help of modern laws.

CHARTER ACT (1833)

A renewal of the Company's powers and privileges was due in 1833. A large section of British parliamentarians had been demanding the takeover of Indian administration by the British Crown. After the passage of the Reform Act of 1832 in Britain, reforms had become a common feature in Britain in those days. In this regard Charter Act (1833) was passed (Also Charter Act of 1813 was to be reviewed after the expiry of 20 years). A parliamentary inquiry was held, and the Act of 1833, which followed from its recommendations, became a landmark in the constitutional history

of India. The Company's privileges were renewed in trust of the British Crown for another 20 years.

Salient Features of the Act

With respect to Trade:

- The Company's monopoly over trade with China and in tea ended.

With respect to other Presidencies:

- Governor General of Bengal became the Governor General of India. He was vested with all Civil and Military powers. He was given complete control over revenue and expenditure related to British India. Lord William Bentinck

became the "First Governor General of British India". Lord Morley later described this Charter Act of 1833 as the most important Indian Act passed by the British Parliament till 1909.

- **Bombay, Bengal, Madras and other regions were subjected to complete control of the Governor General in Council.**
- The Governments of Madras and Bombay were drastically deprived of their legislative powers and left with only recommendatory powers.
- This Act created the fourth Presidency at Agra. However, this provision was later suspended and never came into effect.

Origin of Law Commission of India:

- The Governor General in Council was given the power to legislate for the whole of the British territories in India. The Act provided for the codification of laws in India.
- Thus, the Act added one more member as law member to the Executive council of the Governor General. Hence, now onwards the Governor General Executive council became the Governor General Legislative Council.
- The Law Member, whose work was fully legislative, had no vote in the Council.

Indians in the Government service:

- For the first time, The **Charter act of 1833** made provision to freely admit the natives of India to share an administration in the country.
- No Indian citizen was to be denied employment under the Company on the basis of religion, color, birth, descent, etc.

Democratic and modern reforms:

- The **Charter act of 1833 also provided that the Haileybury college of London** should make a quota to admit the future civil servants.
- This act also directed the **Governor General-in-Council** to adopt measures to mitigate the state of **slavery**, persisting in India since sultanate Era. Thus, Slavery was abolished in 1843.

- The Governor General-in-Council was also directed to pay attention to laws of marriage, rights and authorities of the heads of the families, while drafting any laws.
- The lease of 20 years to the Company was further extended. Territories of India were to be governed in the name of the Crown.

Analysis

The elevation of Governor General of Bengal as Governor General of India was a step towards **consolidation and centralization of the administration of India**. It changed the Company from a commercial body to a political one.

The provision for codification of laws had a seminal impact on the application of laws in the country. The clause on no discrimination in matters of employment under the crown proved to be of great importance for the nationalists towards the end of the nineteenth century as they used it to demand equal opportunities for Indians in employment.

CHARTER ACT (1853)

There was a growing demand to end the Double control, i.e., the Court of Directors and the Board of Control, of the Company, as their existence only resulted in unnecessary delay in the business and undue expenditure. The legislative machinery established under the Charter Act of 1833 was also felt to be inadequate. A **need was felt to constitutionally accommodate** the newly acquired territories, Sind and Punjab.

There was growing demand for the **decentralization of powers** and for giving the people of India a share in the administration of their own affairs.

The **British Indian Association, Madras Native Association and Bombay Association**, all formed in the 1852, sent separate petitions demanding greater participation in administration; complaining against expensive and incompetent administration and high taxation. Thus after twenty years of the

Acts of 1833, the time approached for the renewal of the Company's Charter in the form of Charter Act(1853).

Salient Features of the Act

With respect to Court of Directors:

- In England, the Charter Act of 1853 **reduced the number of Directors** of the Company from 24 to 18.
- Out of these 18, **six were to be appointed by the crown.**
- The **Court of Directors could create a new presidency or province.** The purpose was to administer large Indian territories of Britain.

New Presidency or Province:

- The Act provided for the appointment of a **separate governor for the Bengal Presidency.**
- It maintained that the Governor of Bengal should be distinct from the Governor-General** who was to head administration of the whole of India.
- In **1833 and 1853, two new provinces of Sind and Punjab** were added.
- It could also appoint a Lieutenant Governor for these provinces. In 1859, a Lt. Governor was appointed for Punjab.
- This Act also **led to the creation of Assam, Burma and the Central Provinces.**

Expansion of Governor's General Office:

- The **Law member (fourth member) became a full member** with the right to vote. He was placed at an equal status with other members.
- The **Governor General Legislative Council was expanded from 6 members to 12 members.**
- This inclusion of six additional members for legislative purposes created the separation of the executive and legislative functions of the Government of British India.
- Local representation was introduced in the Indian legislature. The legislative wing came to be known as the Indian Legislative Council.

- However, a law to be promulgated needed the assent of the Governor General and the Governor General could veto any Bill of the legislative council.

Origin of Indian Civil Services:

- This **Act removed the right of patronage** to appointments in civil services held by the Court of Directors.
- The **appointment was to be done only by open competition** based on merit and was open to all.
- This was the Birth of Civil Services which was thrown in 1854 for open competition.

Analysis

The Act was a compromise between two conflicting demands, one for substitution of Company by Crown and other for retention of Company, about the Company's authority on Indian Territory. It laid the foundation of the rudimentary legislature, which eventually developed into parliament, and, more importantly, separated the legislative and executive functions.

However, it failed to include Indians, as non-official members as proposed by various sections, in the legislation process. The demands of the three provincial Indian Associations were not honoured.

Significance of the Charter Act of 1853

- For the first time, the legislative and executive functions of the Governor-General's council were separated. Hence, this act served as the foundation of the modern parliamentary form of government.
- The legislative wing of the Governor-General's Council acted as a parliament on the model of the British Parliament.
- It gave birth to the Indian civil services and was open to all including Indians. This ended the system of appointments by recommendation and started a system of open and fair competition.

- For the first time, local representation was introduced into the legislative council in the form of four members from the local governments of Bengal, Bombay, Madras and North Western Provinces.
- After the creation of the Bengal Presidency, The Governor General was relieved of the administrative duties of Bengal. He was to devote his whole time to work for the Government of India.

Thus, the Charter Act of 1853 resulted in the beginning of the 'Parliamentary System' in India. The Governor General Legislative Council was also known as 'Mini Parliament.'

Concluding Remarks

The developments from 1773 to 1853, as we have seen in the foregoing sections, were mostly as a result of the processes and factors in play in Britain during the period.

Most often the changes were made either to further the British interests in India (i.e., to consolidate the governments hold over Indian territories) or to honour the demands of various sections and ideologies dominating the British society, economy and polity.

The consolidation of Indian possession is evident in centralization of authority in the hands of the Governor General of India and his council. Another notable feature of the developments during the period was total exclusion of Indians. Even the demands of the provincial Indian associations were rejected with contempt.

Notably, these developments in the formative stage of the British Empire in India laid the foundation of a system of governance modelled on British lines, with features such as civil laws interpreted by courts, primitive form of legislature, principle of separation.

BRITISH ECONOMIC POLICY

COMMERCIAL POLICY

1600 TO 1757

The East India Company was once a trading company in India, bringing goods and precious metals into the country and exchanging them for Indian goods such as textiles and spices, which it then exported. Its profits mainly come from the export of Indian products. Naturally, it sought to regularly open new markets for Indian products in the UK and other countries. As a result of its endeavour, there was an increase in the exports of Indian manufacturers and thus encouraged their production. This was precisely the reason the Indian authorities tolerated and even encouraged the construction of factories by the Company in the country.

From the very beginning, British manufacturers were jealous of the popularity of Indian textiles in Britain. **Clothing fashions changed dramatically** and light cotton fabrics began to replace coarse British wools. **Manufacturers in the UK lobbied their government to restrict and ban the sale of Indian products in the UK.**

By 1720, a law prohibiting the wearing or use of printed or dyed cotton fabric was passed. Imports of plain fabrics are also subject to high customs duties. Except for the Netherlands, other European countries had banned or imposed high import duties on Indian fabrics.

Despite these laws, Indian silk and cotton textiles continued to hold their ground in the international market until the mid-18th century, when the British textile industry began to develop based on new technologies.

The **pattern of the company's commercial relations** with India changed dramatically **after the Battle of Plassey in 1757.**

1757-1813

The company after the Battle of Plassey used its **political influence in Bengal to gain exclusive control over trade** and Indian manufacturing, allowing the company to promote its operations in India. In addition, the company used the income from Bengal to finance its exports of Indian goods.

The company's activities would have encouraged Indian manufacturers, as Indian exports to Britain increased from £1.5 million in 1750-1751 to £5.8 million in 1797 -1798, but it was not so. The company used its political influence to impose conditions on Bengali weavers, who were forced to sell their wares at a lower, regulated price, even if it meant loss. Moreover, their labour was no longer free. Many weavers were forced to work for the Company for low wages and were forbidden to work for Indian merchants. The company eliminated its rival merchants, both Indian and foreign, and prevented them from offering artisans in Bengal higher wages or prices.

The company's servants monopolized the sale of raw cotton, forcing the Bengal weavers to pay exorbitant prices. As a result, the weaver loses out both as a buyer and as a seller. At the same time, when Indian textiles entered the UK, they were subject to high tariffs. The British government was determined to protect its growing machine industry, which cannot compete with Indian products at lower cost and higher quality. Even so, Indian products still retained some of their market share.

After 1813

The real blow to Indian craftsmanship came after 1813, when the country lost not only its international market but, more importantly, its domestic market.

The British economy and economic relations with India were completely transformed by the Industrial Revolution. Britain underwent a profound economic and social transformation during the second half of the 18th century and the first decades of the 19th, and British industry grew and developed rapidly on a **machine-based modern machinery, the factory system, and capitalism**.

Several factors had contributed to this development. In previous centuries, British overseas trade developed rapidly. By war and colonialism, Britain was able to conquer and monopolize many foreign markets.

These **export markets had enabled Britain's export industries** to rapidly increase output while using modern production and organization techniques. **Africa, the Caribbean, Latin America, Canada, Australia, China and above all India offered unlimited export possibilities**. This was especially true of the cotton textile industry, which was the main driver of the industrial revolution in Britain.

INDUSTRIAL REVOLUTION

During the second half of the 18th century and the first few decades of the 19th century, Britain underwent profound social and economic transformation, and British industry developed and expanded rapidly on the basis of modern machines, the factory system, and capitalism. This development was aided by several factors. **The Factors are:**

- Britain had come to capture and monopolise many foreign markets by means of war and colonialism. These **export markets enabled its export industries** to expand production rapidly, utilizing the latest techniques in production and organisation. **Africa, the West Indies, Latin America, Canada, Australia, China and above all India** provided unlimited opportunities for export. This was particularly true of the cotton textile industry which served as the **main vehicle of the Industrial Revolution in Britain**.
- Colonial and underdeveloped countries exported agricultural and mineral raw materials to Britain, while Britain sold them manufactured goods. **Britain had accumulated enough capital to invest in new machinery and factory systems**. Moreover, this capital was concentrated in the hands of merchants and industrialists willing to invest in commerce and industry, and not in the hands of the feudal class, who would squander it by living far

away. The vast wealth from Africa, Asia, the West Indies and Latin America, including the Indian fortunes of the East India Company and its minions after the Battle of Plassey, played an important role in financing industrial expansion again and growing demand from industries for cheaper and more labour.

- After 1740, Britain's population increased rapidly, more than doubling in the fifty years. This rapid increase in population met the need of the growing industries for more labour and cheaper labour.
- After 1780, Britain had a government influenced by commercial and manufacturing interests and fought fiercely against other countries for markets and colonies.
- Also the demands for increased production were met by developments in technology.

Industrial Revolution and Inventions:

- Technological advancements met the demand for increased production. The inventions of Hargreaves, Watt, Crompton, Cartwright, and others could serve as the foundation for Britain's burgeoning industry.
- Production was increasingly concentrated in factories to take full advantage of these inventions and steam power.
- It should be noted that it was not these inventions which produced the Industrial Revolution. Rather it was the desire of manufacturers to increase production rapidly for the expanding markets. This led them to utilize the existing technology and to call forth new inventions.
- The new industrial structure was designed to make technological change a permanent feature of human development. In this sense, the Industrial Revolution never ended, because modern industry and technology have been evolving from one stage to the next since the middle of the eighteenth century

Impact of Industrial Revolution on British Society

The Industrial Revolution had a profound impact on British society. These impacts are as follows:

- It led to rapid economic development which is the foundation of today's high standard of living in Britain as well as in Europe, the Soviet Union, the U.S.A., Canada, Australia, and Japan.
- Britain became increasingly urbanized as a result of the Industrial Revolution. More and more people began to live in factory towns. In 1750, Britain had only two cities with more than 50,000 inhabitants. In 1851, the number was 29.
- Two entirely new classes of society were born.

The industrial capitalists

- Owned the factories
- Developed rapidly
- enjoyed unprecedented prosperity

The workers

- Hired out their labor on daily low wages.
- The laboring poor in the beginning reaped a harvest of misery.
- Uprooted from their rural surroundings. Their traditional way of life was disrupted and destroyed.
- They now had to live in cities which were full of smoke and filth. Housing was utterly inadequate and insanitary.
- The working hours in the factories and mines were intolerably long—often going up to 14 or 16 hours a day.
- A worker's life was characterized by poverty, hard labor, disease, and malnutrition.

It wasn't until the middle of the nineteenth century that they began to see an increase in their earnings.

Impact on Women and Children

- Women and children had to work equally hard.
- Sometimes 4 or 5 year-old children were employed in factories and mines.

Impact of Industrial Revolution on East India Company and British India:

The rise of a powerful class of manufacturers in Britain had an important impact on Indian administration and its policies. The interest of this class in the Empire was very different from that of the East India Company.

Industrial Revolution and East India Company

- It did not gain from the monopolization of the export of Indian handicrafts or the direct appropriation of Indian revenues.
- As a class of British manufacturers grew in number and strength and political influence, it began to attack the trade monopoly of the Company.
- In 1769 the British industrialists compelled the East India Company by law to export every year British manufactures amounting to over £380,000, even though it suffered a loss on the transaction.
- In 1793, they forced the Company to grant them the use of 3,000 tons of its shipping every year to carry their goods. Exports of British cotton goods to the East, mostly to India, increased from £156 in 1794 to nearly £110,000 in 1813, that is, by nearly 700 times.
- R.C Dutt noted in his book 'The Economic History of India' that the policies in British Parliament were made to favour British Manufacturers. These British Industries replaced Indian Industries.
- The British manufacturers looked upon the East India Company's monopoly of eastern trade. They also observed its methods of exploitation of India through control of India's revenues and export trade. These were to be the chief obstacles in the fulfillment of their dreams.
- Between 1793 and 1813, they launched a powerful campaign against the Company and its commercial privileges.
- Finally they succeeded in 1813 in abolishing the East India Company's monopoly of

Indian trade. With this event, a new phase in Britain's economic relations with India began. Agricultural India was to be made an economic colony of industrial England. The Government of India now followed a policy of free trade or unrestricted entry of British goods.

Industrial Revolution and Indian Society

After the Industrial Revolution and with suitable policies of British India, final products of British Manufacturers flooded in India. The free trade imposed on India was one-sided. British Manufacturers also advocated the westernization of India so that more and more Indians might develop a taste for Western goods. The impacts of Industrial Revolution on Indian Society are as follows:

Impact on Trade in India

- The doors of India were thrown wide open to foreign goods. Foreign goods were given free entry. Foreign imports rose rapidly. Imports of British cotton goods alone increased from £1,100,000 in 1813 to £6,300,000 in 1856.
- Indian products which could still compete with British products were subjected to heavy import duties on entry into Britain.
- Instead of exporting finished manufactured goods, India was now forced to export raw materials such as raw cotton and raw silk.
- British industries desperately needed these raw materials.
- They were also in need of plantation products such as indigo and tea as well as food grains that were in short supply in the United Kingdom.
- In 1856, India exported £4,300,000 worth of raw cotton, only £810,000 worth of cotton manufactures, £2,900,000 worth of food grains, £1,730,000 worth of indigo, and £770,000 worth of raw silk.

By the end of the nineteenth century, Indian exports consisted primarily of raw cotton, jute and silk, oilseeds, wheat, hides and skins, indigo and tea.

DO YOU KNOW?

Economic Critique of Colonial Rule

During the 1870s and the 1880s, a wide-ranging and comprehensive nationalist critique of British rule emerged in India. The most important proponents of the emerging 'political economy of nationhood' were Dadabhai Naoroji, Mahadev Govind Ranade, Romesh Chunder Dutt, Gopal Krishna Gokhale, G. Subramaniya Iyer, G. V. Joshi, Bal Gangadhar Tilak and Surendranath Banerjee. They realised that India was being integrated within global capitalism in a subordinate position. Ranade defined this position as 'dependent colonial economy'.

Literary works

Prosperous British India (1901): William Digby
Some Economic Aspects of British Rule in India (1903): G.S. Iyer

Economic History of India (1901-03): R.C. Dutt

Poverty and Un-British Rule: Dadabhai Naoroji

The Poverty of India: Dadabhai Naoroji

MG Ranade: 'Father of Indian economics'

He is regarded as the 'father of Indian economics'. Ranade believed that India's excessive reliance on agriculture was at the root of its problems. For him, economic development meant prioritising industry and commerce over agriculture.

Ranade stated during an address to the students of Deccan College: "Every nation which desires economical advance has to take care that its urban population bear an increasing ratio to its rural masses with every advance it seeks to make". He emphasised on the term "**retrograde movement**", according to which, from 1871 to 1891, the number of labourers involved in agriculture increased from 56 to 66 percent.

Impact on Peasant

- Many British officials, political leaders and businessmen advocated reduction in land revenue so that the Indian peasants could afford to buy foreign manufacturers.
- The British forced peasants to cultivate Opium. The sale of Indian Opium in China yielded large profits to British merchants.

Impact on Indian handicrafts

- Indian handicrafts faced extinction as a result of the fierce and unequal competition from Britain's machine-made products.

DRAIN OF WEALTH

When viewing the British economic policies in retrospect many historians and intellectuals of the 19th century realised and found that **there was a pattern to the British economic policy in India**. There was consistent flight of capital from the country. They termed it **Drain of Wealth**. This theory was also referred to as "capital flight".

This **drain of wealth occurred when the English East India Company moved out India's money and stocks to Britain**, where they used it for the betterment of their country (Britain). This constant flow of wealth from India to England was such that India did not get any adequate economic, commercial or material return. The nationalist leader **Dada Bhai Naoroji** in his book "**Poverty and Unbritish Rule in India**" has argued that the unidirectional flow of wealth and resources from India to England refers to the drain of wealth. **The drain took in the form of an excess of India's exports over its imports**, for which India got no returns. The wealth that was derived out of India formed the capital for Britain's industrial development.

The **drain of wealth from Bengal began in 1757 when the Company's servants began to carry home immense fortunes extorted from Indian rulers, zamindars, merchants and the common people**. In 1765 the **Company acquired the diwani of Bengal** and thus gained control over its revenues. The Company organised the drain. **It began to purchase**

Indian goods out of the revenue of Bengal and to export them. These purchases were known as 'investments'. Thus, through 'investments', Bengal's revenue was sent to England.

The impact of this drain of wealth was severe as on the one hand it impeded the growth of agriculture on the other as it took a portion of Indian Gross national Product, affecting the purchasing power of Indians. It ruined traditional artisans and led India to a path of Deindustrialization.

DEVELOPMENT OF MEANS OF TRANSPORT AND COMMUNICATION

In the early 19th Century, bullock carts, camels, and pack animals were the primary modes of transportation in India. The British needed railways to link the regions that produced raw materials with the ports that exported them, to make it easier to transport British goods throughout the nation, and to transport raw materials to the ports.

The second half of the 19th century saw the development of the extensive railway network that you see today. This gave British bankers and investors a means to put more money and resources toward building railroads. The railways provided the British capitalists with two significant benefits.

- First, by linking the interior markets with the ports, it made dealing in commodities considerably simpler and more profitable.
- Second, Britain supplied the capital, locomotives, and coaches used in the construction of the rail lines. The British government also promised a minimum profit of 5% to businessmen who invested in railways. Additionally, some businesses received free land on a 99-year lease.

Although the railways were built to benefit British trade, they also had a significant impact on the country's national awakening. The enormous transportation system and great education, which the British had never imagined, brought people and ideas closer together. India borrowed Western concepts of freedom, equality, human rights, science, and technology when under British rule. This sped up the modernization process.

LAND REVENUE POLICY

Agriculture has been the most important economic activity of the Indian people for many centuries. Naturally, Kings and Rulers have always drawn a large part of their taxes from agriculture. The British government also imposed very heavy taxes on agriculture. In order to assess and collect these taxes, it instituted various land revenue settlements.

Types of Land revenue Settlements:

The basic difference in land revenue settlements was regarding the mode of payment of land revenue. Such a system had two requirements:

- The government had to fix what or how much would be paid. This amount was called the 'assessment.'
- It had to be fixed who would have to pay.

Before independence, there were three major types of land tenure systems prevailing in the country:

1. The Zamindari System (Permanent settlements)
2. The Ryotwari System
3. The Mahalwari System

THE PERMANENT SETTLEMENT

The Zamindari system was introduced by Lord Cornwallis in 1793. Under this Settlement, Zamindars were recognized as the owner of the lands. They were given the rights to collect the rent from the peasants.

The zamindars were converted into landlords and were not only acting as Government agents but were also the owner of the entire land in their zamindaris. Also, their ownership right was hereditary and transferable. The zamindar, as the owner of the land, could sell, mortgage, or transfer it; his heirs could inherit the land along with rights and liabilities.

Regulations made in 1793, 1799, and 1812 empowered the zamindar to seize the tenants' property if the rent had not been paid. For this, he did not need the approval of any court of law. This

was a legal method of harassment. The **zamindars had to pay 10/11th of the rent they got** and kept only 1/11th for themselves. By the evening of an agreed date, the zamindars had to pay the revenue or else they would lose the ownership right. This was known as '**Sunset Law**'.

Sunset Clause in Permanent Settlement:

- The 'sunset clause' was introduced in 1794.
- Under this clause, if the tax due was not paid by sunset of a certain date, the zamindari would be taken over by the government. After auctioning, the rights would be transferred to the new owner.

Drawbacks of the Permanent Settlement

For the Cultivators:

- In villages, the cultivators (tenants) found the system **oppressive** and **exploitative**, as the rent they paid to the zamindar was very high.
- Oppressive zamindars often added extra charges called '**abwabs**' on top of the regular land revenue rates.
- According to the estimate of a knowledgeable official, John Shore, if a piece of land produced crops worth Rs.100, then Rs. 45 went to the government, Rs. 15 to the zamindar and only Rs. 40 was left to the cultivator.
- The cultivators frequently had to take loans to pay the rents. Thus, driving the cultivators into the clutch of moneylenders.
- On failing to pay the rent, they were evicted from the land. The zamindars often resorted to illegal methods, such as locking up or beating tenants who did not pay whatever was demanded.

For the Zamindars:

- The revenue had been fixed so high that the zamindars found it difficult to pay. Those who failed to pay the revenue lost their zamindari under the sunset clause.

- The zamindars did nothing to improve the land or agricultural system, concentrating only on the extraction of rent.
- There was a very little or no margin for shortfalls in times of flood, drought, or other calamity. This resulted in the takeover and sale of many zamindaris in the years following the permanent settlement. **Absentee-landlordism** grew as merchants and government officials bought these lands.

For the Company:

By the first decade of the 19th century, cultivation slowly expanded and prices rose in the market. Although this meant an increase in the income of Zamindars, it was no gain for the company. Since it could not increase a revenue demand that had been settled permanently.

Raja Rammohan Roy remarked that:

"Under the Permanent Settlement since 1793, the landholders have adopted every measure to raise the rents, by means of the power put into their hands."

THE RYOTWARI SETTLEMENT

This system of land revenue was introduced by Sir Thomas Munro, Governor of Madras in 1820. The most important reason for the adoption of this system is to eliminate intermediaries, who often oppressed villagers.

The settlement was made **directly with peasants who were also known as 'Ryots'** and therefore the settlement came to be known as 'Ryotwari'. The revenue was fixed arbitrarily, often on the basis of what the ryot had paid in earlier years. This was known as a '**putcut**' assessment.

The settlement **under this system was not fixed forever and revised periodically after the gap of 20 to 30 years with the rise in revenue demand.** The ryots **could not be evicted from their land as long as they paid the rent.** In this system, the individual cultivator called Ryot had full rights regarding sale, transfer and leasing of the land.

Drawbacks of the system

- Over Assessment of revenue was a major problem. The land revenue fixed was often more than the capacity of land.
- The agreement was not permanent and could be revised when production is increased.
- This system gave much power to subordinate revenue officials. Their collection method was rigid, frequently involving torture to extract tax.
- In theory the ryots were allowed to cultivate the land of their choice, but in practice they were more or less forced to cultivate land even if they did not want to do so.
- The system was dominated by the mahajans and moneylenders who granted loans to cultivators by mortgaging their land.
- The moneylenders exploited the cultivators and evicted them from their land in case of loan default.

THE MAHALWARI SETTLEMENT

By the early 19th century, the Company officials were convinced that the system of revenue had to be changed again. The revenues cannot be fixed permanently at such a time when the Company needed more money to meet its expenses of administration and trade.

Mahalwari System was a **modified version of the Zamindari System**. It had provisions of both the Ryotwari System and the Zamindari System.

Drawbacks of the system

- The farmers had to pay revenue even in the condition of drought.
- The survey was practically based on faulty assumptions which left a space for manipulations and corruption.
- At times, it made the Company spend more for the collection than the revenue collected. Consequently, the system was regarded as a failure.

Table 1: The three land settlements

Points	Permanent Settlement	Ryotwari Settlement	Mahalwari Settlement
Means of revenue collection	Under the Permanent Settlement system, the State's land revenue demand was settled once for all. Zamindars were given the rights to collect the revenue from the peasants.	Under this system, every registered holder of land was recognised as a proprietor of land and held responsible for payment of land revenue to the State.	Under this system, the mahal or estates' proprietary bodies, the 'village community' was recognized as the landowner. Land belonged jointly to the village community called 'body of co-shares' who were collectively responsible for paying revenue, although individual responsibility was not done away with.
Introduced by	It was introduced initially in Bengal and Bihar in 1793 by Lord Cornwallis.	The Madras officials led by Thomas Munro and Alexander Read recommended this settlement.	It was put in place according to Holt Mackenzie's instruction and by Regulation VII of 1822.

Points	Permanent Settlement	Ryotwari Settlement	Mahalwari Settlement
Area's settlements were imposed	Bengal, Bihar, Orissa, Benares Division of U.P., Northern Carnatic and roughly covered 19% of total area of British India.	In Bombay and Madras Presidencies, later extended to Sindh Berar (Eastern Maharashtra) and in parts of Assam and some other parts of British India covering roughly 51% of the areas.	In major portions of the UP, the Central Province, the Punjab (with variations), covered nearly 30% of the area.

Some Other Land Revenue Systems:

Taluqdari System:

- The term 'taluqdar' has different meanings in different parts of India.
- In Awadh, taluqdar is a great landholder. But in Bengal, a taluqdar is next to zamindar in terms of land control and social status.
- The big zamindars themselves had created many taluqs under several denominations. Such as, junglburi taluq, mazkoori taluq, shikimi taluq etc.
- After the Permanent Settlement, new varieties of taluqs were created by zamindars.

Malguzari System:

- The land tenure prevailing in the erstwhile Central Provinces was known as Malguzari system in which the Malguzar was merely a revenue farmer under the Marathas.
- During the British Rule, they were given proprietary rights and were held responsible for payment of revenue.
- The farmer, or manager was at first called Mukaddam (the Hindi or Marathi form of Arabic Mugaddam).
- Under the Malguzari system, the Lambardar/Sadar Lambardar appointed from among the Malguzars, was the revenue engager.

Overall Analysis of Land Revenue Policies:

- Various types of revenue settlement gave rise to a new form of private ownership of land in which the benefit of the innovation did not reach the cultivators.
- The peasantry would never fully recover from the burdens imposed by the different and undesirable revenue settlement. It led to the impoverishment of the peasantry and hence rural indebtedness.
- The village community was divided into two hostile groups: land owning class and landless peasantry. The stability and continuity of the Indian village was shaken.
- The village artisans became jobless and were converted into landless labourers.
- Impoverished by heavy taxation, peasants resorted to usurious loans from moneylenders/traders. With the latter repeatedly evicting the farmer from their land for non-payment of debt dues.
- These moneylenders and traders emerged as the new landlords, while the curse of landless peasants and rural indebtedness has persisted in Indian society to this day.

Consequently, Exorbitant revenue demands led to commercialisation of agriculture, de-industrialization in India.

Till the middle of the 18th century, the 'East India Company' was a trading corporation and was existing on the sufferance of native powers. During the next century the Company acquired and consolidated its dominion, shared its sovereignty in increasing proportion with the Crown, and gradually lost its privileges. By 1784, the East India Company's administration of India had been bought under the control of the British Government and its economic policies were being determined by the want of the British economy.

After the mutiny of 1857 the remaining privileges of the Company were transferred to the Crown. The structure and policies of the Government of India had a significant makeover in the decades following the Revolt. The spread of British power to the new areas, new problems, new needs, new experiences and new ideas led to the changes in the administration. Initially there was a respect for Indian tradition and no attempts were made to impose European ideals. But the overall objectives of Imperialism were always remembered.

BRITISH ADMINISTRATION IN INDIA

The British administration in India was based on three pillars: **the Civil services; the Army; and the Police.** The **objective** of these three pillars was to serve two primary purposes of the British Empire:

- Maintenance of Law and Order:** The maintenance of Law and Order helped British Merchants and British Manufacturers to sell their goods in every part of India.
- Continuation of British rule in the Indian subcontinent:** The Britishers being foreigners could not win affection from the natives; hence, relied on force.

CIVIL SERVICES

Background

The East India Company, as a trading corporation in the beginning, carried on its trade through

Company's servants known as 'factors'. These factors carried only commercial functions—they **were neither statesmen nor administrators.** The Company paid low wages to these factors, but permitted them to trade privately. When the East India Company became a territorial power in 1765, the same servants of the Company assumed administrative functions too and became extremely corrupt. They engaged in private trade and started oppressing local weavers, merchants, zamindars and artisans. The foundation of Civil Services in India was laid by Warren Hastings, **but it was Lord Cornwallis who took on the responsibility of bringing a reform.** He became the Governor-General in 1786.

Cornwallis also introduced two divisions of the Indian Civil Service, namely, covenanted and uncovenanted. While the covenanted division of civil service only included Europeans and those occupying the higher ranks, the uncovenanted division was to allow Indians, civil servants, at the lower level of administration.

Lord Cornwallis

Lord Cornwallis created a professional cadre of Company servants by reforming and modernizing the civil services in India—thus he was considered **the father of Civil Services in India.** His major reforms in this direction were:

- Raised the salaries of the company's servants** as he realized that the company's servants would not be honest and efficient in service until they are not provided with adequate salaries. For instance, the district collector was given Rs 1500 a month and one percent of the revenue collection made by him from his district. The Company's civil service now became the highest paid service in the world.
- Enforced strict rules against the private trade** and acceptance of presents and bribes by the civil servant officials.

- Brought the seniority based promotions in the Civil Service to make the civil servants independent of external influence.

In 1800, **Lord Wellesley** pointed out that even though civil servants came to India at the immature age of 18 and were given no regular training before starting their jobs. They generally lacked knowledge of Indian languages. Wellesley, therefore, established the college of **Fort William** at **Calcutta** for the education of young recruits to the Civil Service. Later in 1806, the Directors of the Company replaced it with the **East Indian College at Haileybury in England**.

The Charter Act of 1853 abolished the patronage system and introduced the system of open competition as the basis of selection of Civil services.

Nature of Civil Services

One of the noteworthy principles of the Indian Civil Service since its beginning was the **discrimination and exclusion of Indians** from it. In 1793, it was laid down officially any higher post in administration worth 500 euros a year in salary were to be held by Englishmen. This policy was also applied to their branches of government, such as the army, police, judiciary, engineering.

Evolution of Indian Civil Service Exam- A Timeline:

The Charter Act of 1833: Exam was for limited persons

Macaulay's Report 1835: recommended that only the best and brightest would do for the Indian Civil Service, so as to serve the interest of the British empire.

The Charter Act of 1853: Indians were allowed to give exam but had to travel London for appearance

Montague Chelmsford Reform 1919: Demand accepted to conduct exam in India.

1922: First Center in India was established at Allahabad

1926: The Public Service Commission of India was established whose first chairman was Sir Ross Barker.

The Government of India Act 1935: Enlarged the powers of the commission and made it a Federal Public Service Commission. After 1939, due to non-availability of Europeans, the strength of Indians in the service increased.

Post-independence: The Indian Covenanted Service (ICS) became the Indian Administrative Service (IAS).

These services were required at the time to establish and consolidate British Rule in India. These tasks therefore could not be left to Indians who did not possess the same instinctive sympathy for, and understanding of, British interests as Englishmen. In addition, the influential classes of British society were keen to preserve the monopoly of lucrative positions in the Indian civil service and other services for their children. As a matter of fact, they themselves fought brutally over these appointments.

- Indian Civil Service act of 1861,** provided for the reservation of certain principal posts for the members of covenanted services. According to this law, "any Indian or European can be appointed to any position, provided that he has resided in India for the past 7 years".

The Indian Civil Services gradually developed into one of the most efficient and powerful civil services in the world. Its members exercised vast power and often participated in the making of policy. The Indian Civil Services has often been called the 'Steel frame' which reared and sustained British rule in India. Satyendra Nath Tagore was the first Indian ICS officer.

ARMY

Background: The Indian Army was a separate organization to the British Army, although there was a close relationship between the two. The majority of the officers in the British Indian Army

were British men who had joined the Army, trained at Sandhurst and then been admitted to the British Indian Army. In addition, the British Indian Army had Viceroy Commissioned Officers (V.C.Os.). These were experienced Indian soldiers who had served as Other Ranks and due to their ability and leadership, were granted a commission by the Viceroy of India. **It was the second important pillar of the British regime in India.** The main task of the Indian Army was to guard the Indian empire. **It safeguarded British supremacy from the ever-present threat of internal revolt and it was the main tool of extension and defense of the British Empire in Asia and Africa.**

Structure of the Army

Most of the Company's army was made up of Indian soldiers, mostly from the present-day states of Uttar Pradesh and Bihar. For example, the army in India in 1857 numbered 311,400 men, with 265,900 of them being Indians. **It meant that Indians outnumbered the British when it came to mercenaries.** Its officers, on the other hand, were all British. Only three Indians in the army received 300 rupees a month in 1856, and the highest Indian officer was a subahdar. As British troops were too expensive, large numbers of Indian troops had to be used. The British population was probably too small to provide the large army needed to conquer India. **The army was led entirely by British officials as a counterweight and a contingent of British troops was kept in place to control the Indian soldiers.**

Nature of Army

Even so, the fact that a handful of foreigners were able to conquer and control India with a predominantly Indian army seems surprising today. This was possible due to two factors, on the one hand, modern nationalism was not present in the country at that time. A soldier from Bihar or Awadh did not believe, and could not have believed, that helping the Company defeat the Maratha or the Punjabi was anti-Indian. The Indian soldier, on the other hand, had a long history of loyalty to

salt. In other words, the Indian soldier was a good mercenary and the Company a good leader. The company paid his soldiers on time and in good condition, something Indian rulers and rulers had stopped doing. **Any task that the Police would have been able to do, the military took that responsibility and completed the job, due to their isolation from the rest of the society.**

POLICE

The Police force was the third pillar of British rule in India. **Lord Cornwallis** is regarded as the creator of the police force in India.

Warren Hastings attempted to codify Muslim and Hindu laws. A translation of the Code in Sanskrit appeared in 1776 under the title of 'Code of Gentoo Laws'. William Jones and Colebrooke published Colebrook's Digest of Hindu Law in 1791. Attempts were also made to translate Fatwaii- Alamgiri into English.

Background: When the East India Company took over Diwani in 1765, the Mughal police system was under the control of the Faujdar. But this system could hardly function effectively, as the rising power of the Company had thoroughly undermined the rule of the nawab. Crime rates began spiraling upward after the famine of 1770, and the general state of 'law and order' declined day by day with an alarming rise in the rate of crime against property.

Challenges

For the Company officials, like other departments, the police administration too seemed to be in need of European supervision, as every crime was a direct affront to their authority. The faujdars were finally replaced by English Magistrates in the year 1781. The zamindars retained their police duties, but were made subservient to the magistrates. But this limited reform of Warren Hastings could not solve the problem, as the establishments of the magistrates proved to be too inadequate for the purpose.

Evolution of Police

In 1793, Lord Cornwallis decided to divest the zamindars of their policing duties, and instead divided the districts into thanas of police jurisdiction of twenty to thirty square miles. Each thana was placed under a new officer called daroga, who was to be appointed and supervised by the magistrates. The daroga thus became a new instrument of control for the Company's government. Indians, however, were excluded from the new post.

By the nineteenth century the daroga-zamindar nexus thus emerged as a new instrument of coercion and oppression in Bengal rural life. Whenever the system failed and the law and order situation worsened, authorities blamed the lower officials. So the Cornwallis system succumbed within a few years.

The tehsildars were divested of police duties in 1807, the daroga system was formally abolished in 1812, and the supervision of the village police was vested in the collector. Collector was now responsible for revenue, police and magisterial functions at the same time. **Such reforms were hardly satisfactory but the colonial state clearly needed an appropriate and uniform police system that would assert its authority, secure property and ensure the introduction of its version of the 'rule of law' throughout the empire.** The new model was first experimented in Sind when it was conquered by Sir Charles Napier in 1843.

Organizational Reforms

He created a separate police department with its own officers, following the model of the Royal Irish Constabulary, which he found to be ideally suited to the colonial conditions. The Sind model, which was found to be adequately suited to tackle any political agitation, was later introduced in Punjab, Bombay and Madras. But in the meanwhile, the revolt of 1857 had shaken the foundations of British rule and had made more aware of the need for an effective mechanism for collecting information and controlling the empire. The Police Commission

appointed in 1860 provided for a basic structure of a police establishment for the Indian empire that was enacted in the Police Act of 1861. And that structure, with only minor adjustments, remained unchanged for the next century of British rule.

The Police Commission of 1902 provided for the appointment of educated Indians to the position of officers in the police force, but they "stopped in rank where the European officer began". Thus, distrustful of the Indian subordinates and subservient to the civilian authorities, the Indian police system was tellingly reflective of its colonial nature. "Police Raj" gradually emerged between the revolt of 1857 and the transfer of power in 1947. Faced with recurrent peasant rebellions and mounting political resistance, the police became the foremost tool of repression in India, with the colonial state retaining total monopoly over its coercive power.

JUDICIAL ORGANIZATION

The Britishers paved the new system of dispensing justice through a hierarchy of civil and criminal courts. Though, **Warren Hastings** started the Judicial system in India, **Lord Cornwallis** played an instrumental role in stabilizing it in 1793.

Development of judicial organization in India

- A **Diwani Adalat or a civil court** was established in each district which was presided by a district judge who belonged to the Civil Service.
- Cornwallis for the first time separated the posts of the Civil Judge and the Collector. A hierarchy of courts was established for resolving civil cases. The hierarchy included,
 - ◆ Lowest hierarchy of courts included the **Subordinate Courts** headed by Indian judges known as **munsifs** and **amins**.
 - ◆ The **Registrar's Courts** were headed by Europeans.
 - ◆ The **District Court** was headed by a Civil Servant.
 - ◆ Finally, the **Sadar Diwani Adalat**.

- To deal with the criminal cases Cornwallis divided the Presidency of Bengal into four divisions. Each court circuit was presided over by a civil servant.

The Charter Act 1833 and Law Commission of India

The Charter Act 1833 which was enacted by the British Parliament provided for the establishment of a Law Commission for consolidation and codification of Indian Laws. The said Act provided for the addition of a fourth ordinary Member to the Governor General in Council for India who was to be a legal expert in the making of laws.

Lord Macaulay was appointed as the fourth ordinary Member and was entitled to participate in the meetings of the Governor General in Council for making laws.

In 1835, Lord Macaulay was appointed as Chairman of the First Law Commission. Sir James Stephen was appointed as a Law Member in place of Lord Macaulay.

The Indian Penal Code and Codes of Civil and Criminal Law were enacted by the efforts of the Indian Law Commission.

- William Bentinck** abolished the Provincial Courts of Appeal and their work was assigned to District Judges and District Collectors. Bentinck raised the status and powers of Indians in the Judicial Service and appointed them as Deputy Magistrates and Principal Sadar Amins.
- In 1865, the Supreme Court** and the **Sadar Adalats** were merged into **three High Courts at Calcutta, Bombay and Madras**.
- In 1935, the Government of India Act** provided for a Federal Court. Its function was to settle disputes between governments and hear limited appeals from the High Courts.

Evaluation of Judicial organization under British rule

The British established a new system of laws through the process of enactment and codification

of old laws. The criminal court applied Muslim Criminal Laws in modified and less harsh forms. The civil court applied the customary law that prevailed in the specific area. Under British rule, many reforms were brought in judicial interpretation of existing laws that were mostly based on **Shastras** and **Shariat**. The Charter Act of 1833 conferred all law-making power on the Governor-General-in-Council. This made Indians increasingly governed by man-made laws that were deemed sacred and were to be obeyed.

Rule of Law

The Britishers introduced the concept of **rule of law** in India. The **rule of law** refers to the administration to be carried out in obedience to the laws and not at the discretion of the ruler. Under British rule, the administration was largely carried out according to the laws as interpreted by the courts.

Evaluation of 'rule of law' under British rule

The rule of law was mostly practiced in theory than that in reality. In practice, the bureaucracy and the police enjoyed arbitrary powers and interfered with the rights and liberties of the people. The laws themselves were defective and were not made by people through a democratic process but autocratically by the foreign rulers.

Equality before the law

The legal system in India under the British was based on the concept of **equality before the law**. Equality before the law meant that in the eyes of the law all men are equal and the same law applies to all persons irrespective of their caste, religion, or class.

Previously the judicial system prevailing in India was biased toward the so-called "upper class" rather than the "lower class". Any person could also move to the British machinery of justice. However, an exception was warranted in the British legal system. The Europeans were to be tried only by the European judge in separate courts having separate laws.

Evaluation of 'equality before the law' under British rule

- This system in practice led to the emergence of legal inequality.
- Justice became expensive.
- The legal system became more passive and English officials and merchants behaved with Indians in a harsh and even brutal manner.
- The complicated laws were beyond the grasp of the illiterate and ignorant peasants, which were taken advantage of by the rich in their favor.
- There was widespread corruption in the ranks of the police and the rest of the administrative machinery, which led to the denial of justice.
- The officials favored the rich and zamindars oppressed the Ryots without fear of official action.
- The justice system that prevailed prior to the British was speedier, informal, and inexpensive.
- separate trial court for Europeans indirectly became platforms to provide indirect and undue protection to the Europeans.

SOCIAL, CULTURAL & EDUCATION POLICY UNDER BRITISH RULE

Social Policy

The term Social Policy covers a wide range of policies pertaining to law, education, family, criminality, status ranking etc. with the idea of intervening in it for the collective life of the governed populations. **Policy of Non-interference was followed by the British in spheres of social, cultural and religious life of the fellow Indians till 1813.** Their plan was to develop colonial modernization. The ruling elements of the Colonial Masters were imperialistic and exploitative, which was deep rooted in a new style of imperial values after 1813.

Origin

After establishing complete control over the Indian sub-continent the British wanted it necessary

to evolve a social policy to administer the country in a new way favorable both for the Country and the Colonial Masters. In this direction, it took several steps to ameliorate the social life of the people. These include the **abolition of "Sati" (1829), the prohibition of infanticide (1795 and 1802), allowing widows to remarry by law (the Hindu Widow's Remarriage Act of 1856).**

Nature of Reforms

These reforms, policies or measures were carried out as long as they did not come in conflict with each other. The British had come to India with the idea of making huge profits. This meant buying raw materials at very low prices and selling finished goods at much higher rates. One noteworthy point here to observe is that **the British wanted the Indians to be educated and modern enough to consume their goods but not wanted them to become detrimental to British interests.**

The Industrial Revolution that had begun in the middle of the eighteenth century and the consequent growth of industrial capitalism, were fast enough to change all spheres of English society. The ever increasing industrial interests wanted to make India a big market for their goods. Hence this could not be accomplished by mere policy of peace, and thus required transformation and modernization of Indian society. Historians like Thompson and Garratt opined that the mood and the methods of the old brigandage were changing into those of modern industrialism and capitalism.

After the revolt of 1857, the British started making alliances with the conservative classes. This meant that its progressive outlook and activities were occasioned because of the fact that the colonial power from the nineteenth century onwards propagated that it looked to itself the responsibilities of bringing up the 'White man's burden'. But it can be said that all the advantages which Indian society derived from the British were because of the economic exploitation of the day associated with some fair principles in their home country.

Cultural Policy

Objective

The policy of modernizing Indian society and culture was also encouraged by Christian missionaries and religious-minded persons. Persons like **William Wilberforce and Charles Grant**, the chairman of the Court of Directors of the East India Company, wanted to spread Christianity in India. They too, adopted a critical attitude towards Indian society but on religious grounds. They passionately believed that Christianity alone was a true religion and that all other religions were false. They supported a program of Westernization in the hope that it would lead to the country's conversion to Christianity. They thought that the light of Western knowledge would destroy people's faith in their own religions and lead them to welcome and embrace Christianity. They thus opened modern schools, colleges and hospitals in the country. The missionaries were also most unwilling allies of the rationalist radicals because scientific approach of rationalist radicals undermined not only Hindu or Muslim mythology but Christian mythology as well.

Advent of Science and Humanism

Raja Ram Mohan Roy was a staunch supporter of radicals and other like-minded Indians, who were conscious of the low state to which their own country and society had stopped, who were sick of caste prejudices and other social evils, and who believed that the salvation of India lay in science and humanism. The reason for the Government of India following a policy of cautious and gradual innovation was the continuous presence of the conservative outlook among the British officials in India. They believed that interference in their religious beliefs and social customs might produce a revolutionary reaction among the Indian people. The policy of weak modernization was gradually ebbed after 1858 as Indians proved to be faithful servants and showed willingness towards modernization of their society and assertion of their culture. They demanded to be ruled in accordance with the modern principles of liberty,

equality, fraternity and nationality. After some time, Britishers started supporting socially orthodox and conservative sections of the society.

Education Policy and its Influence

Education is also an important instrument of social change, perhaps more effective than legislation. Ironically, Britishers were more successful in the introduction of modern education. Though, for the first 60 years of its rule in India, the East India company took no interest in the promotion of education.

Objective

Warren Hastings had setup Calcutta Madrasa in the year of 1781, and a decade later in 1791, **Jonathan Duncan** started a Sanskrit College at Varanasi. Both these institutes were designed to provide a regular supply for qualified Indians to help the administration of law for the East India Company.

Wood's Dispatch on Education, 1854

Charles Woods Dispatch is called Magna Carta of education in British East India.

Aim of the policy was the teaching of masters' education

Importance of technical education was recognized and it was given priority.

It decided on medium of instruction at primary, secondary and at college level.

Development

Fort William College was set up in Calcutta in 1800 by **Wellesley** for the training of civil servants of the Company in languages and customs of Indians. The credit of spreading modern education not only goes to the British but also the Christian missionaries and a large number of enlightened Indians. Missionaries and their supporters along with humanitarians soon began to exert pressure on the Company to encourage and promote modern secular westernized education in India.

Both the Christian Missionaries and the humanitarians had their reason behind adapting of modern education. The humanitarian, including many Indians, believed that modern education would be the best remedy for the social, economic and political ills of the country. Missionaries were of the opinion that modern education would destroy the faith of Indians in their own religions and they would adapt Christianity. Serampore missionaries were, in particular, very enthusiastic about the spread of education.

Orientalist-Anglicist Controversy

Within the General Committee on Public Instruction, the Anglicists argued that the government spending on education should be exclusively for modern studies. The Orientalist said while western sciences and literature should be taught to prepare students to take up jobs, emphasis should be placed on expansion of traditional Indian learning.

Even the Anglicists were divided over the question of medium of instruction—one faction was for English language as the medium, while the other faction was for Indian languages (vernaculars). Unfortunately, there was a great deal of confusion over English and vernacular languages as medium of instruction and as objects of study.

Evaluation of Education Policy

The inadequate measures taken by the government to develop modern education were also motivated by concerns other than philanthropy. The government measures for promotion of education was guided by:

Charter Act of 1813 was the first step towards initiation of the incorporation of the principles of encouraging learned Indians and promoting the knowledge of modern sciences in the country.

- The hope that educated Indians would help diversify the market for British manufactures in India.

- A belief that western education would amalgamate to British rule, since it glorified British conquerors and their administration.
- Advocacy for modern education by enlightened Indians, Christian missionaries and humanitarian leaders. Limited funds which could educate only a handful of Indians, hence it was decided to spend the money in educating a few persons from upper and middle classes who were expected to assume the task of educating the masses. Also called as '**Downward filtration theory**'

Hartog Committee (1929)

Primary education needs to be emphasized. High school and intermediate should be only for those students who are deserving and for rest vocational courses after the class of VIII
For improvements in standards of university education, admissions should be selective.

The British thus wanted to use modern education to strengthen the foundation of their political authority in India. The education policy led to the **formation of the middle class**. This youth worked in urban areas and was English educated. The traditional system of Indian learning gradually declined for the need of support, and especially after 1844 when it was declared that applicants for government jobs should possess knowledge of English. At the root of many of these weaknesses lay the problem of finance. The government was never willing to spend more than a meagre amount on education. In 1886, it devoted only about one crore of rupees on education out of its total net collection of nearly Rs. forty seven crore. Also there was a total neglect of education of girls as there was no fund allocated.

Lord Macaulay observed that, 'We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indians in blood and color, but English in taste, in opinions, in morals and in intellect.'

DEVELOPMENT OF MEANS OF TRANSPORT AND COMMUNICATION

In the pre-colonial period prior to British Rule, the means of communication and transport which had existed in India were relatively backward. A major reason for such backwardness was the self-sufficient nature of the village economy prior to the colonial times. Bullock carts, pack-horses, donkeys and other such animal-driven modes were used to transport goods on land. Along the river basins and in coastal areas, boats were used to transport.

Development of means of transport and communication under British Rule

The English East India Company, a commercial entity, began its territorial expansion Post Battle of Plassey. The need was felt for the development of modern means of communication and transport due to the following reasons-

- **Market Access:** The British merchants needed to access Indian markets located in the interiors for raw materials, for the growing British industries, and for transportation of goods from ports to the interiors.
- **Territorial Control:** For territorial expansion wars and conquests.
- **Administration:** With the Empire expanding, a need was felt to maintain links between provincial capitals, administrative headquarters and far-off places. This required a reliable communications network.

Railways

British rulers introduced railways in India in 1850. The first railway line ran from **Bombay to Thane** and began its operations in 1853. Governor general Lord Dalhousie is known as **father of Indian Railways**. He was the one who got agreement from the home authorities on the introduction of the railway in India. The railways have played a significant role in **uniting India** in addition to **facilitating trade and commerce** and **reducing travel times**.

Postal System

Prior to British rule, posts were sent over long distances by horses and postmen and the system had huge delays. Lord Dalhousie introduced the postal system in India.

- He had modeled the postal system in India on the lines of the **Penny-postage system of England**.
- The new system involved fixing a half-Anna postal stamp on the post and people could send posts all over the country at a cost of half-Anna.

Telegraph

The Electric Telegraph System was introduced to India by **Dalhousie** in 1852. In 1854, a telegraph line was established **between Calcutta and Agra**. It was extended to Lahore and Peshawar by 1857. A telegraph line was also established in Burma running from Rangoon to Mandalay. By using this telegraph system, people could send messages very easily from one location to another.

The impact of modern western culture under the British colonial rule gave birth to a new awakening in India. The Western conquest exposed the weakness and decay of Indian Society. Thoughtful Indians began to look for the defects of their society and for ways and means of removing them. Many Indians gradually came to believe that modern western thought provided the key to the regeneration of their society.

These modern educated Indians were impressed by modern science and the doctrines of reason and humanism. Moreover, the new social groups—the capitalist class, the working class, the modern intelligentsia—demanded modernization since their own interests demanded it. The central figure in this awakening was Raja Rammohan Roy. He is rightly regarded as the first great leader of modern India.

During the early 19th century, many Indians realised the significance of social and religious reforms. The social and religious reforms were necessary for all round development of the country and its people and for the growth of national unity and solidarity. The growth of nationalist sentiments, emergence of new economic forces, spread of education, impact of modern western ideas and culture, and increased awareness of

the world heightened the consciousness of the backwardness and degeneration of Indian society. It also further strengthened the resolve to reform.

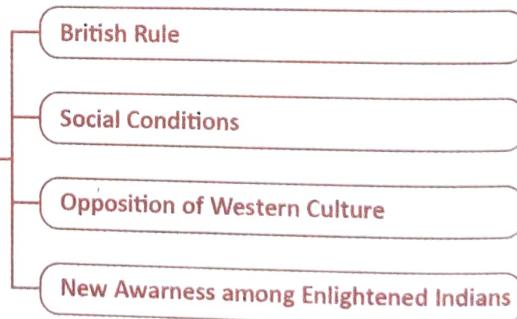
FACTORS GIVING RISE TO DESIRE FOR REFORMS

An important question for discussion is about the forces which generated this awakening, in India. Was this a result of the impact of the West? Or was it only a response to colonial intervention? There are many opinions on the factors that were responsible for the reforms movement in India. Some experts believe that the socio-religious movements can be viewed as the expression of the social aspirations of the newly emerging middle class in colonial India.

The early historical writings on reform movements have traced the origin of the reform movement primarily to the impact of the West. Some experts believe that the reform movements should be seen as a response to the challenge posed by the colonial intrusion in India.

Thus, it can be concluded that the desire for reforms in Indian society followed the Cause & Effect principle. Let us look at them one by one.

Factors giving rise to desire to reform



IMPACT OF BRITISH RULE

The impact of British rule on Indian society and culture was widely different from what India had known before. Most of the earlier invaders, who had come to India settled within its frontiers, were either absorbed by its superior culture or interacted positively with it and had become part

of the land and its people. At the time of the arrival of the British, India presented itself as a stagnant civilisation and a decadent society.

SOCIAL CONDITIONS PROMOTED REFORMS

Indian society in the nineteenth century was caught in a vicious web created by religious

superstitions and social obscurantism. Many sections of the Indian society were rigid and followed certain practices which were not in keeping with humanitarian value. The priests among Hindus exercised an overwhelming and, indeed, unhealthy influence on the minds of the people. **Idolatry and polytheism** helped to reinforce their position. **Social conditions were equally depressing.** The most distressing was the position of women. The birth of a girl was unwelcome, her marriage a burden and her widowhood inauspicious. Let us have a glance of Indian society in the 19th century.

Religious and Social Ills

Most of the social practices were done in the name of religion. Hinduism had become a compound of **magic, animism and superstition'** and abominable rites like animal sacrifice and physical torture. It had replaced the worship of God. Priest monopoly on knowledge of scripture and of ritual interpretation imparted a deceptive character to all religious systems. There was nothing that **religious ideology could not persuade people to do** — women even went to the extent of offering themselves to priests to satisfy their carnal pleasures.

Depressing Position of Women

Certain social practices like **female infanticide, child marriage, sati pratha and polygamy were prevalent in some sections of Indian society.** Female infanticide or killing of a girl child was a very common practice. Girls who survived were often married at a very young age and often to men who were much older. Polygamy, a practice of a man having more than one wife was an accepted norm among many castes and religion.

In some parts of the country Sati Pratha was practiced in which a widowed woman was compelled to burn herself on the funeral pyre of her husband. Those women who could escape the practice of Sati had to live a very miserable life. Women **had no right to property.** They also had no access to education. Thus, in general, women had a subordinate position in society.

The Caste system

It resulted in power being concentrated in the upper caste and exploitation of the lower caste. The caste system sought to **maintain a system of segregation**, hierarchically ordained on the basis of ritual status. The **rules and regulations of caste hampered social mobility**, fostered social divisions and sapped individual initiative. Above all was the humiliation of untouchability which militate against human dignity.

DO YOU KNOW?

Article 14 of the Indian Constitution states that, 'state shall not discriminate against any citizen on the grounds of religion, race, caste, sex, place of birth or any of them.' This constitutional provision has facilitated the participation of the marginalized in the social, political and economic development of the country.

Opposition of Western Culture

The establishment of colonial rule in India was followed by a systematic attempt to disseminate colonial culture and ideology as the dominant cultural current. To challenge the intrusion of colonial culture and ideology, an attempt was made to reinvigorate traditional institutions and to realize the potential of traditional culture during the nineteenth century.

New Awareness among Enlightened Indians

There was an awareness that a vast country like India had been colonized by a handful of foreigners because of weaknesses within the Indian social structure and culture. This produced diverse reactions. Reformers like **Raja Rammohan Roy, Ishwarchandra Vidyasagar, Swami Dayanand Saraswati, Jyotiba Phule and Pandita Ramabai etc.** understood that ignorance and backwardness in the society was responsible for hindering its progress and development. The **desire to reform the society was so strong** that these reformers were now ready to face challenges as well as resistance from the orthodox Indians.

These were made possible by enlightened people like Swami Dayanand Saraswati and Raja Ram Mohan Roy. They studied the religious scriptures and criticized the prevalent religious and social practices. According to them, society should be based on the concepts of **liberty and equality both for men and women and this was possible only by the spread of modern and scientific education.**

METHOD AND SCOPE OF REFORMS

The reform movements of the nineteenth century were not purely religious movements. The reform perspectives of the movements and their leaders were characterized by recognition of interconnection between religious and social issues. They attempted to make use of religious ideas to bring about changes in social institutions and practices. **For example:** Keshub Chandra Sen, interpreted the “unity of godhead and brotherhood of mankind” to eradicate caste distinctions in society.

SCOPE OF THE REFORMS

The major **social problems** which came within the purview of the reform movements were: Emancipation of women in which sati, infanticide, child and widow marriage were taken up; Casteism and untouchability; and Education for bringing about enlightenment in society. The main **issues in religious sphere** were-Idolatry, Polytheism, Religious superstitions, and Exploitation by priests.

METHODS OF REFORMS

Reforms from Within

The technique of reform from within was initiated by Rammohan Roy and followed throughout the nineteenth century. The advocates of this method believed that **any reform in order to be effective had to emerge from within the society itself**. As a result, the **main thrust** of their efforts was to create a **sense of awareness among the people** by organizing debates and discussions on various social

problems. **Example:** Rammohan's campaign against sati, Vidyasagar's pamphlets on widow remarriage.

Reforms through Legislation

The second trend was represented by a faith in the efficacy of **legislative intervention**. The advocates of this method believed that reform efforts cannot really be effective unless **supported by the state**. Therefore, reformers appealed to the government to give legislative sanction for reforms like **widow marriage, civil marriage and increase in the age of consent**.

Reforms through Symbol of Change

The third trend was an attempt to create symbols of change through nonconformist individual activity. This was limited to the 'Derozians' or 'Young Bengal' who represented a **radical stream within the reform movement**. The reformers were highly influenced by "the regenerating new thought from the West and displayed an uncompromisingly rational attitude towards social problems.

Reforms through Social Work

The fourth trend was reform through social work as was evident in the activities of Ishwar Chandra Vidyasagar, Arya Samaj and Ramakrishna Mission.

TYPES OF REFORM MOVEMENTS

It will be naive to categorize all the reform movements as one. All the reform movements greatly differed in their outlook, nature and character from each other. Some of the movements sought to invoke the feeling of pride by glorifying the greatness of the past, while others were totally opposed to changes that the community or religion has acquired over the years.

- Those who wanted to restore the religion to its previous glory are themed as **Rivalist Movements**. These movements or personalities associated with such movements often tended to return to the glory of the past. Its aims were either to restore the community or religion to

its original form or to glorify and invoke a sense of pride among the people of the communities. These communities sometimes even acted as protectionists against any changes in their religious denominations.

- b) Those who wanted to transform the current state of society, community or religion in the light of modern ideas were known as **Reformist Movements**. Reformists wanted to change the status quo in the society and recognised that there was a need to change things for the betterment of the communities and society as a whole.

The same classification also applies to the proponents of such ideas. It must be noted that this **classification does not exist in absolute**. There are many such movements that were partially revivalists and partially reformists. They invoked the glory of the past but also expressed the view to bring some changes in the context of modern ideas.

REFORMS IN EASTERN INDIA

In Eastern India the first significant step to eradicate the social evils was taken by **Rammohan Roy**. The process of reform that started with Rammohan was carried forward by men like **Derozio, Debendranath Tagore, Vidyasagar, Keshab Chandra Sen and others** in the 19th century. Here, we would discuss the ideas of these reformers on various socio-religious issues and the differences in their approach.

RAJA RAMMOHAN ROY AND BRAHMO SAMAJ

Raja Ram Mohan Roy was born in a Brahmin family of Bengal. He knew many languages and had read the Quran, Bible and the New Testament along with Hindu scriptures in great depth. He knew over a dozen languages including Sanskrit, Persian, Arabic, English, French, Latin, Greek and Hebrew. He had studied Sanskrit literature and Hindu philosophy at Varanasi and the Koran and

Persian and Arabic literature at Patna. He was also well-acquainted with Jainism and other religious movements and sects of India. Later he made an intensive study of western thought and culture.

- In 1809, Raja Rammohan Roy wrote in Persian his famous work **Gift to Monotheists** in which he put forward weighty arguments against belief in many gods and for the worship of a single God.
- He translated the **Vedas and the five Upanishads** into Bengali to prove his conviction that ancient Hindu texts supported monotheism.
- Roy had David Hare, Alexander Duff, Debendranath Tagore, P.K. Tagore, Chandrashekhar Deb and Tarachand Chakraborty are his associates.

Reforms initiated by Rammohan Roy

- **Atmiya Sabha (or Society of Friends)**: In 1814, he founded Atmiya Sabha in Calcutta to promote the monotheistic ideals of the Vedanta and to campaign against idolatry, caste rigidities, meaningless rituals and other social ills.
- **Role in emancipating modern education**
 - ◆ He supported David Hare's efforts to found the **Hindu College in 1817**.
 - ◆ Roy's English School taught mechanics and Voltaire's philosophy.
 - ◆ In 1825 he founded the **Vedanta College**, where courses in both Indian learning and western social and physical sciences were offered.
- **Journalism**: Ram Mohan Roy was a pioneer of Indian journalism. He himself published journals in Bengali, Persian, Hindi and English to educate the public on various current issues. **Samvat Kaumudi** was the most important journal brought out by him. He was also the editor of Persian Weekly **Mirat ul Akbar**.

Do YOU KNOW?

What are other literary works of Raja Rammohan Roy?

- Vedanta Gantha (1815)
- Translation of an abridgment of the Vedanta Sara (1816)
- Kenopanishads (1816)
- Ishopanishad (1816)
- Bengali Grammar (1826)
- Kathopanishad (1817)
- Mundaka Upanishad (1819)
- A Defence of Hindu Theism (1820)
- The Precepts of Jesus- The Guide to Peace and Happiness (1820)
- Gaudiya Vyakaran (1833)

• **Ram Mohan Roy and Internationalism:** Rammohan Roy was a firm believer in **internationalism** and in free cooperation between nations. He knew that the ideal of human civilization does not lie in the isolation of independence, but in the brotherhood of inter-dependence of individuals as well as nations in all spheres of thought and activity. Rammohan Roy took a keen interest in international events and supported the cause of **liberty, democracy, nationalism and opposed injustice, oppression, and tyranny.** He **celebrated the success of the revolution in Spain** in 1823 by hosting a public dinner.

• **Political questions:** Rammohan Roy was also the initiator of public agitation on political questions in the country. He **condemned the oppressive practices of the Bengal zamindars** which had reduced the peasants to a miserable condition. He **demanded that the maximum rents paid by the actual cultivators of land should be permanently fixed** so that they too would enjoy the benefits of the Permanent Settlement of 1793. He also **protested against**

the attempts to impose taxes on tax-free lands. He demanded the abolition of the Company's trading rights and the removal of heavy export duties on Indian goods. He also **raised the demands for the Indianisation of the superior services, separation of the executive and the judiciary, trial by jury, and judicial equality** between Indians and Europeans.

- **Role in eradicating religious and social evils**
 - ◆ **Opposed social evils:** He opposed worship of idols, rigidity of caste, and prevalence of meaningless religious rituals. He condemned the priestly class for encouraging and inculcating these practices.
 - ◆ **Abolition of Sati:** The best example of his **life-long crusade against social evils** was the historic agitation he organized against the inhuman custom of **women becoming Sati.** He showed by citing the authority of the **oldest sacred books that the Hindu religion** was opposed to the Sati practice. He also appealed to the reason and humanity and compassion of the people. He visited the burning ghats at Calcutta to try to persuade the relatives of widows to give up their plan of self-immolation. He organized groups of like-minded people to keep a strict check on such performances and to prevent any attempt to force the widows to become sati.
 - ◆ **Preached Monotheism:** He held that all the principal ancient texts of the Hindus preached monotheism or worship of one God. He published the **Bengali translation of the Vedas and of five of the principal Upanishads** to prove his point on Monotheism. He also wrote a series of tracts and pamphlets in defense of monotheism.
 - ◆ **Rational approach to religion:** While citing ancient authority for his philosophical views, Rammohann Roy relied ultimately

on the power of human reason. According to him, human reason was the final touchstone of the truth of any doctrine, eastern or western. He believed that the philosophy of Vedanta was based on this principle of reason. Rammohun Roy also insisted on applying rationalism to Christianity too, particularly to the elements of blind faith in it. In 1820, he published his *Precepts of Jesus* in which he tried to separate the moral and philosophic message of the New Testament, from its miracle stories. He also wanted the high moral message of Christ to be incorporated in Hinduism.

- **New India guided by reason:** He put forward the idea that new India, guided by reason, should acquire and treasure all that was best in the east and the west. Thus he wanted India to learn from the west; but this learning was to be an intellectual and creative process through which Indian culture and thought were to be renovated.
- **Brahmo Sabha:** Raja Rammohan Roy founded the Brahmo Sabha in August 1829; later it was renamed *Brahmo Samaj*. The purpose of the Brahmo Samaj was to purify Hinduism and to preach worship of one God. The Brahmo Samaj was to be based on the twin pillars of reason and the Vedas and Upanishads. It was also to incorporate the teachings of other religions. Prayers, meditation and readings of the Upanishads were to be the forms of worship. No graven image, statue, carving, painting, picture, portrait, etc., were to be allowed in the Samaj buildings, because it could underscore the Samaj's opposition to idolatry and meaningless rituals. The Samaj maintained its emphasis on human dignity, opposition to idolatry and criticism of social evils such as sati.

DO YOU KNOW?

Who conferred the title of 'Raja' to Rammohan Roy?

In 1830, Rammohan Roy travelled to the United Kingdom as an ambassador of the Mughal Empire to ensure that Lord William Bentinck's Bengal Sati Regulation, banning the practice of Sati, was not overturned. In addition, he persuaded the British government to increase the Mughal Emperor's stipend by £30,000. In 1831, the Mughal Emperor Akbar II conferred the title 'Raja' on him.

Who called Rammohan Roy 'Father of Modern India'?

Gopal Krishna Gokhale called Roy the 'Father of Modern India'.

LATER BRAHMO SAMAJ

In 1830, Rammohan Roy travelled to the United Kingdom as an ambassador of the Mughal Empire to ensure that Lord William Bentinck's Bengal Sati Regulation, banning the practice of Sati, was not overturned. With Rammohan's departure for England, the affairs of Brahmo Sabha were effectively managed by Trustees Dwarkanath Tagore.

During a visit to England, he was diagnosed with meningitis and died in Stapleton, northeast of Bristol, on September 27, 1833. He was buried at the Arnos Vale Cemetery in southern Bristol. The British government has named a street in Bristol in memory of Rammohan Roy.

Debendranath Tagore and Brahmo Samaj

Debendranath Tagore (son of Dwarkanath Tagore) joined the Samaj in 1843. Earlier, Tagore headed the Tattvabodhini Sabha (founded in 1839) which was devoted to the systematic study of India's past with a rational outlook and to the propagation of Rammohan's ideas. Gradually, prominent followers of Rammohan, Derozians and independent thinkers like Ishwar Chandra

Vidyasagar and Ashwini Kumar Datta came into the Brahmo Samaj. The revitalised Samaj promoted widow remarriage, female education, abolition of polygamy, improvement in ryots' conditions and temperance.

Tattvabodhini Sabha

On 6th October 1839, Debendranath Tagore, son of Dwarkanath Tagore, established **Tattvaranjini Sabha** which was shortly thereafter renamed the **Tattwabodhini Sabha**. In 1840, Debendranath published a Bangla translation of **Katha Upanishad**. It discussed social conditions and problems and questioned several established customs and institutions. The objective of Sabha was to promote a rational and humanist form of Hinduism based on Vedanta and the Upanishads.

Akshay Kumar Datta and Ishwar Chandra Vidyasagar were two of the Sabha's members.

Debendranath Tagore, again put life into Brahmo Samaj. The Tattvabodhini Sabha was established to carry on Rammohan's ideals independent of the Brahmo Samaj. It aimed at counteracting the rapid progress of Christianity in India and advocated the development of Vedantism.

Under the aegis of the **Tattvabodhini Sabha** emphasis on indigenous language and culture became much more pronounced. Bengali texts in all subjects were published. **Tattvabodhini Press** was established and in 1843 the **Tattvabodhini Patrika** was started for the propagation of ideas.

The impetus to reform given by Rammohan had lost much of its momentum after Rammohan's death. Debendranath Tagore became a **Brahmo in 1843** and he reorganized the Brahmo Samaj in the same year.

Keshab Chandra Sen and the Brahmo Samaj

He was made an **Acharya** by **Debendranath Tagore** soon after he joined the **Samaj** in 1858. After a while, **Debendranath** disliked some of **Sen's** ideas

which he found too radical. He rejected his ideas on **cosmopolitanisation** of the **Samaj's** meetings and his strong views against the caste system and support of inter-caste marriages. He was dismissed from the office of Acharya in 1865. Keshab and his followers founded the Brahmo Samaj of India in 1866, while Debendranath Tagore's Samaj came to be known as the **Adi Brahmo Samaj**.

Significance of the Brahmo Samaj

In matters of social reform, the Samaj challenged many dogmas and superstitions. It condemned the prevailing Hindu prejudice against going abroad. It was instrumental in the respectable position of women in society. It condemned sati, worked to abolish the purdah system, discouraged child marriage and polygamy, led crusades for widow remarriage and the provision of educational facilities. It also attacked casteism and untouchability, though with limited success in these matters. However, the influence of the Brahmo Samaj did not extend far beyond Calcutta and at most Bengal. It had no lasting impact.

REFORM MOVEMENT UNDER PANDIT ISHWAR CHANDRA VIDYASAGAR

Pandit Ishwar Chandra Vidyasagar was a great scholar and reformer. He was born in 1820 in a very poor family. He struggled through hardship to educate himself. He became principal of Sanskrit College in 1851. He dedicated his entire life to the cause of social reform. He was a great humanist who possessed immense sympathy for the poor, the unfortunate and the oppressed.

He wrote a **Bengali primer** which is used till this day. By his writings he helped in the evolution of a modern prose style in Bengali. He also devised a new Bengali primer and developed a new style of prose.

He evolved a **new technique of teaching Sanskrit**. He was determined to break the priestly monopoly of scriptural knowledge, and therefore opened a Sanskrit college to non-Brahmins as well.

He introduced western thought into the Sanskrit College to break the voluntary isolation of Sanskrit learning. His great contribution, however, lay in the field of female emancipation.

Work for upliftment of Women

- He started a movement to promote widow remarriage which resulted in the legalisation of widow remarriage. Under the supervision of Vidyasagar the first legal Hindu widow-marriage among the upper castes in India was celebrated in 1856.
- He was also a crusader against child marriage and polygamy.
- He worked for the education of women. As Government Inspector of Schools, he helped to organise thirty-five girls' schools, many of which he ran at his own expense. As **secretary of the Bethune School (established in 1849)**, he was one of the pioneers of higher education for women in India.

YOUNG BENGAL MOVEMENT AND HENRY VIVIAN DEROZIO

During the late **1820s** and early **1830s**, a radical intellectual trend emerged among the youth of Bengal that came to be known as the "Young Bengal Movement". The leader and inspirer of this progressive trend was the young Anglo-Indian **Henry Vivian Derozio (1809-31)**, who taught at the Hindu College from **1826 to 1831**.

The Movement

- Inspired by the great French Revolution, Derozio inspired his pupils to think freely and rationally, to question all authority, to love liberty, equality and freedom, and to oppose decadent customs and traditions.
- He also supported women's rights and education.
- He was also perhaps the first nationalist poet of modern India.

Limitations of Young Bengal movement

The movement failed to make a lasting impact. The main reason for their limited success was the social conditions of the time, which were not ripe for the adoption of radical ideas. Furthermore, there was no support from any other social group or class. The Derozians lacked any real link with the masses; for instance, they failed to take up the peasants' cause. In fact, their radicalism was bookish in character. Henry was removed from the Hindu College in 1831 because of his radicalism.

Derozio's efforts despite their limitations

The Derozians continued the Rammohan Roy tradition of public education in social, economic and political issues. They demanded -

- Induction of Indians into high service classes.
- Protection of ryots from oppressive zamindars.
- Better treatment of Indian labour abroad in British colonies.
- Revision of the Company's charter.
- Freedom of the press and trial by jury.

Later, Surendranath Banerjea was to describe the Derozians as "**the pioneers of the modern civilization of Bengal, the conscript fathers of our race whose virtues will excite veneration and whose failings will be treated with gentlest consideration**".

Henry Louis Vivian Derozio

Henry Louis Vivian Derozio was born in April 1809, in Calcutta, of Eurasian parentage. At the age of six years he enrolled at **Dharamtala Academy**, run by David Drummond. At fourteen he finished school and joined Messrs. J. Scott and Company, the employers of his father, to earn his livelihood as a clerk. A romantic epic "**The Fakir of Jungheera**" was written by him.

He was selected to teach English Language and English Literature at Hindu College. His stay at the college was eventful but brief as he was dismissed from its service within three years of joining it.

After his dismissal he returned to journalism, but not for long as he suffered an **attack of cholera and died in December 1831**.

THE RAMAKRISHNA MOVEMENT AND SWAMI VIVEKANANDA

Ramakrishna Paramhansa was born in a simple Bengali rural family in 1836. He was a mystic and a yogi who translated complex spiritual concepts into lucid and easily intelligible manner. He highlighted the essential unity of religions and the need to lead a spiritual life. He believed that the **different religions of the world are only different ways to reach the same god.**

Teachings of Ramakrishna

- He explained the most complex concepts of spiritual philosophies in most simple parables, stories and anecdotes.
- He directed that the ultimate goal of every living soul is God-realization.
- To get rid of the thought that he belonged to a higher Brahmanical caste, he began to eat food cooked by the shudras or lower-caste.
- He did not differentiate between devotees based on caste. He even embraced the sceptics, won them over with his simplistic charm and unselfish love.

Swami Vivekananda (1863-1902)

Swami Vivekananda was Ramakrishna's **foremost disciple**. Vivekananda was the first spiritual leader who thought beyond religious reforms. He felt that Indian masses needed secular as well as spiritual knowledge to empower them to believe in themselves. **Vivekananda established the Ramakrishna mission** after the name of his guru Ramakrishna Paramhansa. Through his speeches and writings, he brought out the essence of Hindu culture and religion. He **believed in the spirit of Vedanta** and the **essential unity and equality of all religions**. He laid stress on the **removal of religious superstitions**, obscurantism, and outdated social customs. He tried to remove caste rigidities, and untouchability.

His Ideas

- He spread **Ramakrishna's** message and tried to reconcile it to the needs of contemporary Indian society.
- Certain spiritual experiences of **Ramakrishna**, the teachings of the **Upanishads** and the **Gita** and the examples of the **Buddha** and **Jesus** are the basis of **Vivekananda's** message to the world about human values.
- He subscribed to the **Vedanta** which he considered a fully rational system with a superior approach.
- His mission was to bridge the gulf between **paramartha** (service) and **vyavahara** (behaviour), and between spirituality and day-to-day life.
- **Vivekananda** believed in the fundamental oneness of God.
- Emphasizing social action, he declared that knowledge without action is useless.
- He believed that it was an insult to God and humanity to teach religion to a starving man.
- He was against general acceptance of exploitation of the poor in the name of religion by the rich and high classes.
- He pointed out that the masses needed two kinds of knowledge—**secular knowledge** about how to work for their economic uplift and **spiritual knowledge** to have faith in themselves and strengthen their moral sense.
- He was against the emphasis on rituals in **Hindu** society, caste discrimination and superstitions, and urged the people to imbibe the spirit of liberty, equality and free-thinking.
- He criticized the isolationist tendencies and the touch-me-not attitude of **Hindus** in religious matters.
- Vivekananda advocated the **doctrine of service—the service of all beings**. The **service of jiva** (living objects) is the **worship of Siva**. Life itself is religion. By service, the Divine exists within man.

- Vivekananda was for using technology and modern science in the service of mankind

Teachings of Vivekananda

- Education is the manifestation of the perfection already present in man.
- Education to be in such a way that forms character, increases the strength of mind, expands the intellect and by which one can stand on one's own feet.
- Purity, patience, and perseverance are the three essentials to success, and above all, love.
- Religion is realization; not talk, not doctrine, not theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes.
- Religion is the manifestation of the Divinity already in man.

Founding of Ramakrishna Mission

Swami Vivekananda founded a unique type of organization known as Ramakrishna Mission on 1 May 1897 in which monks and lay people would jointly **undertake propagation of Practical Vedanta**. The mission also carried **various forms of social service**, such as running hospitals, schools, colleges, hostels, rural development centres etc. The mission also **conducted massive relief and rehabilitation** work for victims of earthquakes, cyclones and other calamities, in different parts of India and other countries.

About the Mission

- The Mission has developed into a worldwide organization.
- It is a deeply religious body, but it is not a proselytising body.
- It does not consider itself to be a sect of **Hinduism**.
- The Mission **recognises the utility and value of image worship** in developing spiritual fervour and worship of the eternal omnipotent God,

although it **emphasizes on the essential spirit** and not the symbols or rituals.

- It believes that the philosophy of **Vedanta** will make a **Christian** a better **Christian**, and a **Hindu** a better **Hindu**.

Belur Math

In early 1898 Swami Vivekananda acquired a big plot of land on the **western bank of the Ganga at a place called Belur**. He wanted to have a permanent abode for the monastery and monastic order and got it registered as **Ramakrishna Math**.

Here, he established a **new, universal pattern of monastic life** which adapts ancient monastic ideals to the conditions of modern life. This gives equal importance to personal illumination and social service. It was open to all men without any distinction of religion, race or caste.

His Lectures

He gave his famous lecture "**Religion not the Crying need of India**" at the **Parliament of Religions** held at **Chicago** in **1893**. The keynote of his opening address was the need for a **healthy balance** between **spiritualism** and **materialism**. Envisaging a new culture for the whole world, he called for a blend of the materialism of the **West** and the spiritualism of the **East** into a new harmony to produce happiness for **mankind**. Vivekananda gave several lectures on **Vedanta** in the **USA** and in **London** before returning to India in **1897**. A series of lectures were delivered in **India**, whose focus was:

- to infuse into the new generation a sense of pride in India's past, a new faith in India's culture, and a rare sense of confidence in India's future,
- to bring about a unification of **Hinduism** by pointing out the common foundation of its sects,
- To make the educated people see the misery of the downtrodden and work for their uplift by the application of practical **Vedanta** principles.

DO YOU KNOW?

Disciples of Swami Vivekananda from West

It may be mentioned here that in the West many people were influenced by Swami Vivekananda's life and message. Among his disciples from the west, the names of Margaret Noble (later known as Sister Nivedita), Captain and Mrs Sevier, Josephine McLeod and Sara Chapman Bull, deserve special mention. Nivedita dedicated her life to educate girls in Kolkata.

DHARMA SABHA

Dharma Sabha was founded by Radhakant Deb in 1830 in Calcutta. The organisation was founded primarily to oppose the ongoing social reform movements led by Raja Ram Mohun Roy and Henry Derozio. It was an orthodox society that advocated for the status quo in socio religious matters. It also opposed the abolition of sati. However, it promoted Western education, including for girls.

REFORMS IN WESTERN INDIA

In western India the main focus of the reform movement was on social ideas rather than religious and philosophical. Throughout nineteenth century there developed a general awareness among the various lower castes against many forms of social discrimination. Among the early intellectuals who initiated and led the movement, the most prominent were Bal Shastri Jambhekar (1812-1846), Dadoba Pandurang Tarkhadkar (1814-1882) and Bhasker Pandurang Tarkhadkar (1816-1847) Gopal Hari Deshmukh better known as 'Lokahitwadi' (1823-1882) and Vishnu Bhikaji Gokhale (1825- 1873), popularly known as Vishnubawa Brahmochari.

BAL SHASTRI JAMBHEKAR (1812-1846)

Jambhekar was the pioneer of the intellectual movement in Maharashtra. He laid its foundations through his numerous writings, in the early

1830s. He was known as the "Father of Marathi Journalism". He is renowned for his contributions in the field of print media and social awareness. He attacked Brahmanical orthodoxy and tried to reform popular Hinduism. He was the first professor of Hindi at the Elphinstone College, besides being a director of the Colaba Observatory.

Literary Work

- He started the Darpan newspaper in 1832. He came to be known as the father of Marathi journalism. He used the Darpan to make people aware of social reforms like widow remarriage and to inculcate a scientific attitude among the masses.
- In 1840, he started Digdarshan which published articles on scientific topics as well as history.
- He also founded the Bombay Native General Library and founded the Native Improvement Society, of which the Students' Literary and Scientific Library was an offshoot.

PARAMAHANSA MANDALI

In 1849 the Paramahansa Mandali was founded in Maharashtra by Dadoba Pandurang and Mehtaji Durgaram and others. Its founders believed in one God and were primarily interested in breaking caste rules. At its meetings, members took food cooked by low caste people.

About the Mandali

- The ideology of the society was closely linked with that of the Manav Dharma Sabha. In addition to believing that one god should be worshiped, the society also claimed that true religion was based on love and moral behavior.
- Freedom of thought was encouraged as was rationality.
- They were primarily interested in breaking caste rules.
- At their meetings, members took food cooked by lower caste people.
- These mandals also advocated widow remarriage and women's education.

- Paramahansa Mandali branches existed in Poona, Satara and other cities of Maharashtra.

GOPAL GANESH AGARKAR (1856-1895)

Agarkar was an iconoclast and uncompromising rationalist. He was very pungent in his denunciation of any blind dependence on tradition or false deification of India's past. He was an educationist and social reformer from Maharashtra.

Ideas

- Strong advocate of Human Reason.
- Criticized blind dependence on tradition and false glorification of the past.

Literary Contribution

- He was first editor of **Kesari**, the journal started by **Lokmanya Tilak**.
- He later started his own periodical, Sudharak, which spoke against untouchability and caste system

Other Contributions

- He was co-founder of the **New English School**, the **Deccan Education Society** and **Fergusson College**.
- He was also a **principal** of Fergusson College

GOPALHARI DESHMUKH

'LOKAHITAWADI'(1823-1892)

He was an outstanding champion of new learning and social reform in Maharashtra. He became famous by the pen name of '**Lokahitawadi**'. He advocated the reorganization of Indian society on rational principles and modern humanistic and secular values. The main contribution of Lokahitwadi was in broadening the scope of the movement in Prabhakar, a Marathi Weekly, he wrote.

His Ideas

- He advocated a reorganization of Indian society on rational principles and modern, humanistic, secular values.

- He attacked **Hindu orthodoxy** and promoted social and religious equality.
- He wrote against the evils of the caste system and said, "If religion does not approve social reform, then change religion."

Literary Contribution

- Gopalhari Deshmukh started a weekly **Hitechhu**, and also played a major role in founding the periodicals **Gyan Prakash**, **Indu Prakash** and **Lokahitawadi**.

PRARTHANA SAMAJ

In 1867, Keshab Chandra Sen helped **Atmaram Pandurang** found the **Prarthana Samaj** in Bombay. The Prarthana Samaj **preached monotheism and denounced priestly domination and caste distinctions**. The predecessor of the Prarthana Samaj was the Paramahansa Sabha, a sort of secret society that propagated liberal ideas and promoted the breakdown of caste and community barriers. **Mahadeo Govind Ranade (1842-1901)**, joined the samaj in 1870, and much of the popularity of and work done by the society was due to his efforts. His efforts made the samaj acquire an all-India character. Other samaj leaders were **R.G. Bhandarkar (1837-1925)** and **N.G. Chandavarkar (1855-1923)**.

Although the emphasis of the Prarthana Samaj was on monotheism, overall the Samaj was concerned with social reform rather than religion. The samaj **relied on education and persuasion rather than confrontation with Hindu orthodoxy**.

Four-point social agenda of the samaj

- Opposition of caste system,
- Women's education,
- Widow remarriage, and
- Raising the age of marriage for both males and females.

Dhondo Keshav Karve and Vishnu Shastri were advocates of social reform with Ranade. Along with Karva, Ranade founded the Widows' Remarriage

Movement and the Widows' Home Association to provide education and training to widows to support themselves.

SATYASHODHAK SAMAJ AND JYOTIBA PHULE (1827-1890)

Phule was born in a low caste Mali (gardener) family in **Satara, Maharashtra**. He organised a powerful movement against upper caste and brahminical supremacy. He received the title of 'Mahatma' for his work in social reform. He **emerged as a champion of the depressed sections of the society**. He aimed at the complete abolition of the caste system and socio-economic inequalities. He was **against Sanskritic Hinduism**.

Social reforms by Jyotiba Phule

- He was the **first Indian to start a school for the untouchables in 1854**.
- He also championed the cause of the liberation of Indian women. In 1851 he and his wife started a **girls' school at Poona**.
- He used the symbol of Rajah Bali as opposed to the Brahmins' symbol of Rama.
- His works, **Sarvajanik Satyadharma** and **Gulamgiri**, became sources of inspiration for the common masses.
- In September 1873, Jyotirao along with his followers formed the **Satya Shodhak Samaj (Society of Seekers of Truth)** with the main objective of liberating the lower castes and protecting them from exploitation and atrocities.

THE SERVANT SOCIETY OF INDIA

It was founded by Gopal Krishna Gokhle and M. G. Ranade in 1905 in Maharashtra. Its objectives were-

- To train national missionaries for the service of India,
- To promote, by all constitutional means, the true interests of the Indian people, and

- To prepare a cadre of selfless workers who were to devote their lives to the cause of the country in a religious spirit.

The society did not participate in the political activities or any political organizations such as Indian National Congress. The Society started publishing **Hitavada** in 1911 to project their views. After Gokhale's death in 1915, **Srinivasa Shastri** took over as the president. The Society is still functional with a shrunken base at many places in India. Now it works in the fields of education, providing Ashram type schools for tribal girls and **Balwadis** at many places.

MG Ranade (1842-1901)

Born on 18 January, 1842 in Niphad, Maharashtra. He was the part of the **first batch of then newly established Bombay University (1857)**. He was responsible for the **introduction of vernacular languages** in the university curriculum. In 1871, he was **appointed as the Presidency magistrate of the Bombay Small Causes Court**. By 1893, Ranade had become a **judge of the Bombay High Court**. He was also appointed an instructor of history at **Elphinstone College, Bombay**. This opportunity sparked his interest in the history of Marathas. His passion for the subject resulted in him writing **Rise of Maratha Power in 1900**.

Other Reformists and Reform movement in Western India

Vishnushastri Chiplunkar (1850-1882)

Vishnushastri Chiplunkar was a Marathi writer. His famous **Nibandhma (1874)**, a monthly Marathi magazine is devoted to the cause of social reform. He died very young at the age of 32.

K.T. Telang (1850- 1893)

Telang was instrumental in introducing **compulsory primary education in Bombay**. He was the first Indian Vice-Chancellor. In 1889, he was appointed as a judge in the **Bombay High Court**. He also **advocated for women's education and the upliftment of the lower classes**. He was a prominent leader of the INC's moderate faction.

Ganesh Vasudev Joshi (1851-1911)

Ganesh Joshi was a social reformer, and political activist. He was a **founding member of Poona Sarvajanik Sabha**. He provided a brilliant critique of the economic policy of the British government. He was, however, one with other intellectuals in emphasizing education to be the most effective agent of social change.

The Students' Literary and Scientific Society

In 1848, several educated men formed the **Students' Literary and Scientific Society**, which had two branches, the Gujarati and the Marathi Dayan Prasarak Mandlis. The Society organised lectures on popular science and social questions. One of the aims of the Society was to start schools for the education of women.

Karsondas Mulji

He was one of the pioneer Indian social reformers working for the cause of women emancipation. He was a prominent member of the "Bombay intelligentsia" in conflict with the "merchant aristocracy" over social issues. He started the **Satya Prakash** in Gujarati in 1852 to advocate widow remarriage.

Vishnu Parashram Shastri Pandit (1827-1876)

Vishnu Shastri Pandit born in 1827 at Badhava in Satara District. He began his **public career with the advocacy of widow-marriage**. He was a leading figure in the sphere of the agitation for female emancipation. He started the **Vidhava Vivaha Uttejaka Mandal** (Society for Encouragement of Widow Marriage) in 1865 and worked as its Secretary. He set an example by marrying a widow in 1875. He founded the **Widow Remarriage Association** in the 1850's.

Justice Mahadev Govind Ranade

Justice Mahadev Govind Ranade established the **Poona Sarvajanik Sabha and the Prarthana Samaj** to bring about religious reforms. It sought to remove caste restrictions, abolish child marriage, the shaving of widows' heads, the heavy cost of marriages and other social functions; encourage education of women and promote widow remarriage. He introduced vernacular languages in the University curriculum which made higher education accessible to Indians. He attempted to

reform the rigid traditions in the society without destroying the social atmosphere of India's rich cultural heritage. He was also a founding member of the Indian National Congress.

Pandita Ramabai

Pandita Ramabai is a renowned social reformer from **Maharashtra**. She fought for the rights of women and spoke against the practice of child marriage. She promoted girls' education and **started the Arya Mahila Samaj** in 1881, in Pune, to improve the condition of women, (especially child widows). In 1889, she established the **Mukti Mission**, in Pune, a **refuge for young widows** who had been deserted and abused by their families. She also **started Sharda Sadan** which provided housing, education, vocational training and medical services to widows, orphans and the visually challenged.

SOCIAL SERVICE LEAGUE

Narayan Malhar Joshi founded the Social Service League in Bombay. He was a follower of Gokhle. **Narayan Malhar Joshi** also founded the **All India Trade Union Congress** in 1920.

Activities undertaken

- They organised many schools, libraries, reading rooms, day nurseries and cooperative societies;
- Their activities also included police court agents' work, legal aid and advice to the poor and illiterate, excursions for slum dwellers, facilities for gymnasium and theatrical performances, sanitary work, medical relief and boys' clubs and scout corps.
- Its aim included to secure for the masses better and reasonable conditions of life and work.

Narayan Malhar Joshi (1879-1955)

Narayan Malhar Joshi also known as Nana Saheb Joshi was born on 5 June 1879 at Goregaon, Maharashtra. He co-founded the All India Trade Union Congress in 1920, was a member of the **Bombay Provincial Congress Committee**, and was

a prominent member of the **People's Volunteer Brigade (PVB)**.

During the outbreak of WWII, his lesser-known political contributions through P V B constructively contributed to the Quit India Movement.

REFORMS MOVEMENT IN SOUTH INDIA

In the South of India a leading light of the social reform movement in the early stages was **Kandukuri Veeresalingam (1848-1919)**. Veeresalingam wrote a large number of tracts and pamphlets on social reform in the Telugu language. Hence he is claimed to be the "**Father of modern Telugu prose literature**". His missionary zeal on issues like re-marriage of widows, female education and generally on the upliftment of women made him the father-figure of the later generation of Andhra social reformers.

The All-India wave of social reform was given a distinctive influence in Madras **presidency** by the **presence of caste associations and caste mobility movements** of various kinds. By the 19th and 20th century, the **number of caste associations began to play a significant role in 'reform movements'** which were often not unconnected with the social elevation of the caste concerned. This was to be observed in the case of, for example, the Vokkaliga and Lingayat Associations in Mysore, the S.N.D.P. Yogam of Ezhava Community of Kerala, etc. Let us see in detail.

KANDUKARI VEERESALINGAM (1848-1919)

Kandukari Veeresalingam was born in an orthodox Brahmin family in Rajahmundry, now in Andhra Pradesh. He was a school teacher for the major part of his life. After working as a teacher for some time and as a headmaster for two years, he moved to Dhavaleswaram, near Rajahmundry City as a headmaster in an English medium school.

His ideas and work

- **Emancipation of women:** Veeresalingam was involved in social reforms concerned with

the **education for women and remarriage of widows**.

- He established a girls' school in **Dhavaleswaram in 1874** as a sign of encouraging their education.
- In 1876, he started a Telugu journal and began writing for women. He established a magazine titled "**Vivekavardhini**" (Knowledge Improver) at Dhavaleswaram.
- It included articles on women's upliftment, criticism of superstitious beliefs, and rampant corruption amongst officials.
- **Inspired by Brahmo Samaj:** Following the footsteps of Brahmo Samaj, Kandukuri Veeresalingam established **the first Brahmo Mandir in Andhra at Rajahmundry** in 1887.
 - This was followed by a widows' home and a similar structure for the Social Reform Association at Madras.
 - He began the first theist high school, the **Hithakarini School** at Rajahmundry in 1908.
- **Literary Career:** He introduced essay, biography, autobiography, and novel into Telugu literature. Some of his works include **Vyavahara Dharmabodhini** (A Primer of Legal Practice, 1880) and **Brahma Vivaham** (A Brahman Wedding, 1880).
 - **Satyavathi Charitam** was his first novel in Telugu. He translated **Malavikagnimitram** (1885), **Prabodhachandrodayam** (1885-91), and **Ratnavali** (1880) from Sanskrit into Telugu.

SREE NARAYANA GURU

Sree Narayan Guru was a great social reformer of Kerala who was famous for his relentless fight against the caste system and its consequences. His work **lay in the upliftment of the backward classes in Kerala**, especially the Ezhava community in Kerala. He established a new identity for the Izhavas of Kerala based on a reinterpretation of orthodox Hindu families.

Ideas of Sree Narayana Guru

- He denied the existence of plurality of Gods, religions and castes.
- He argued against the criterion of birth as the basis of differential access to the highest forms of spiritual knowledge and demonstrated the efficacy of training in gaining this knowledge.
- He established a set of beliefs, rituals, temples and priests which was parallel to those of the upper castes through which Ezhavas were able to claim a new identity with honour, esteem and self-respect.

Reforms under Sree Narayana Guru

Sree Narayana Guru Dharma Paripalana (SNP) Movement: Sree Narayana Guru Dharma Paripalana (SNP) Movement was formed under the guidance of Sree Narayana Guru. The movement was an example of a regional movement that arose from the conflict between the lower and upper castes. The movement was primarily focused on upliftment of Ezhava Community of Kerala. It also took up many social reforms.

Foundation of SNP Movement

- Sree Narayana Guru Swamy started a social upliftment movement named Aruvippuram Movement in 1888.
- In 1889, Aruvippuram Kshetra Yogam was formed to expand into a big organization to help the Ezhavas progress materially and spiritually.
- This Kshetra Yogam further expanded to form Aruvippuram Sree Narayana Guru Dharma Paripalana Yogam (or SNP) and was registered in 1903 under the Indian Companies Act.

Reforms under SNP

- **Religious reform:** One of the important attempts of the SNP was to remove the disabilities of the Ezhavas in the religious field.

The programme of activities that concerned the leaders of the SNP included-

- ♦ building of new temples and ashramas,
- ♦ demotion of traditional temples,
- ♦ cessation of the worship of lower deities and spirits,
- ♦ abolition of the singing of obscene songs in some temples, and
- ♦ promotion of brotherhood between Ezhavas and other low castes.
- **Educational activities:** The first attempt of the Yogam in the educational field was to prepare the way for admitting Ezhavas to government and government aided schools. The Yogam was much concerned about the education of Ezhava women. The Yogam pointed out that it was impossible to achieve social progress without educating women.
- **Political Activities:** The SNP Yogam fought for establishing equality and social justice in the legislative assembly and the council.
- **Social Reform Activities of SNP Yogam:** Narayana Guru and the leaders of SNP Yogam were much concerned about the upliftment of women, as it would naturally bring about improvement in social life. With this purpose, the Women's Association was set up, and its conference became a regular feature of the annual general meetings of the Yogam. Considering the importance of the youth in the society, the Youth Association was also reformed.

Aravipuram pratistha

Sri Narayana Guru installed the Siva idol at Aravipuram in 1888. The Aravipuram pratistha was a unique event of historical importance because a person of the lower caste, forbidden from entering the temple had himself consecrated the Siva image in a temple. On the wall of the temple he inscribed the following words. "Devoid of dividing walls of caste, of race or hatred of rival of faith, we all live herein brotherhood".

SELF-RESPECT MOVEMENT

This movement was started by **E.V. Ramaswamy Naicker** in 1925. E.V. Ramaswami Naicker gave a concrete shape to his ideas on social reform by founding the **Suyamariyati iyakkam** otherwise known as the **Self-Respect Movement**. The Self-Respect Movement was a reform movement dedicated to the goal of **giving non-Brahmins a sense of pride based on their Dravidianist past**. The movement denied the superiority of the Brahmins and their implicit faith.

E.V. Ramaswamy Naicker

Erode Venkatappa Ramasamy, revered as Periyar or Thanthai Periyar, was an Indian social activist and politician. He had been an ascetic in his early life and had studied Sanskrit scriptures carefully. He became a **member of the Congress**. He left it in disgust when during a feast organised by nationalists, seating arrangements followed caste distinctions – that is, the lower castes were made to sit at a distance from the upper castes.

His ideas

- **Brahmanical Religion and Culture:** The **self-respect movement establishes** a living bond of union among all the people irrespective of caste or creed, including the untouchables. He believed that **Brahmanical** religion and culture was a prime instrument of exploitation of lower castes. He sought to undermine the position of **Brahmin** priests by formalizing weddings without **Brahmin** priests. Since the Self-Respect Movement had as its target the Brahmanical tradition, its symbol came under attack. On a number of occasions, the manusmriti was burned. Certain characters in the puranas were changed. **For instance**, Ravana in the Valmiki's Ramayana was held up as the hero.

DO YOU KNOW?

Kudi Arasu (People's Government)

The Tamil language weekly Kudi Arasu (People's Government) was founded in May 1924 by E.V. Ramaswamy Naicker. Even before the Self-Respect Movement was founded in 1925, EVR started expressing his views on the evil in the society through Kudi Arasu. Kudi Arasu became the organ of the Self-Respect Movement. E.V. Ramaswamy Naicker carried on his propaganda on Socialism and Social reform through his Kudi Arasu and other organs.

Shortly after 1930, Ramaswami Naicker began a Tamil daily called **Viduthalai** (Freedom) and in 1935 he started a Tamil monthly called **Pakkuthariuu** (commonsense). But in the late 20's Kudi Arasu was the movement's propaganda weapon.

- **On the Condition of Untouchables:** He argued that **untouchables** were the true upholders of an original **Tamil** and **Dravidian** culture which had been subjugated by **Brahmans**. He felt all religions seek social divisions and inequality and hence **Untouchables** had to free themselves from all religions in order to achieve social equality. Periyar was an outspoken critic of **Hindu scriptures**, he said that these texts had been used to establish the authority of Brahmins over lower castes and the domination of men over women.

TEMPLE ENTRY MOVEMENT

It started in many parts of the country, being taken up by **Mahatma Gandhi, Ambedkar, Sree Narayana Guru, T.K. Madhavan etc.** Travancore, Kerala became the centre of this movement.

Foundations of the Movement

- **T.K. Madhavan**, a prominent social reformer and editor of **Deshabhiman**, took up the

issue of temple entry with the Travancore administration.

- In Vaikom, northern part of Travancore, the Vaikom Satyagraha led by K.P. Kesava, was launched in Kerala in 1924, demanding the throwing open of Hindu temples and roads to the untouchables.

The Movement

- The Vaikom Satyagraha was reinforced by jathas from Punjab and Madurai.
- Gandhi undertook a tour of Kerala in support of the movement.
- Again in 1931 when the Civil Disobedience Movement was suspended, a temple entry movement was organised in Kerala.
- Inspired by K. Kelappan, poet Subramaniyam Tirumambu (the 'singing sword of Kerala') led a group of sixteen volunteers to Guruvayur temple. Leaders like P. Krishna Pillai and A.K. Gopalan were among the satyagrahis.
- As a result of the movement, in November 1936, the Maharaja of Travancore issued a proclamation throwing open all government controlled temples to all Hindus irrespective of caste. A similar step was taken by the C. Rajagopalachari administration in Madras in 1938.

JUSTICE MOVEMENT

C.N. Mudaliar, T.M. Nair, and P. Tyagaraja started this movement in the Madras Presidency. They wanted to secure non-Brahmins jobs and representation in the legislature. The Madras Presidency Association was established in 1917 and called for the lower castes to have separate representation in the legislature.

Vokkaliga Sangha

Vokkaliga Sangha started a movement against Brahmins in Mysore in 1905. The Vokkaligas made up the largest community in the formerly princely state of Mysore.

REFORM BY THE PARISIS

Religious reform began among the Parsis in Bombay in the middle of the 19th century. In 1851, the Rehnumai Mazdayasan Sabha or Religious Reform Association was started by Naoroji Furdonji, Dadabhai Naoroji, S.S. Bengalee, and others. It campaigned against the orthodoxy in the religious field and initiated the modernisation of Parsi social customs regarding the education of women, marriage and the social position of women in general. In course of time, the Parsis became socially the most westernized section of Indian society.

RAHNUMAI MAZDAYASAN SABHA

The Rahnumai Mazdayasan Sabha (Religious Reform Association) was founded in 1851 by a group of English educated Parsis. The organization proved to be an extremely effective step towards propelling the Parsi socio-religious movements in India, to a large extent. The reform especially came at a time when the Parsi community was going through a bad phase in society.

About the Sabha

- It aimed at the "regeneration of the social conditions of the Parsis and the restoration of the Zoroastrian religion to its pristine purity".
- The message of reform was spread by the newspaper Rast Goftar (Truth-Teller).
- Parsi religious rituals and practices were reformed and the Parsi creed redefined.
- In the social sphere, attempts were made to uplift the status of Parsi women through removal of the purdah system, education and raising the age of marriage.

SEVA SADAN

It was founded by Behramji M. Malabari, a Parsi social reformer, and his friend, Diwan Dayaram Gidumal in 1885.

Behramji M. Malabari

He spoke vigorously against **child marriage** and for **widow remarriage** among **Hindus**. His efforts that led to the **Age of Consent Act** regulating the **age of consent for females**. He acquired and edited the **Indian Spectator**, an **English** language daily from **1880**. He edited it for twenty years until it was merged into the **Voice of India**, which **Malabari** had already been editing together with **Dadabhai Naoroji** and **William Wedderburn** since **1883**.

Seva Sadan

1. It specialised in taking care of those women who were exploited and then discarded by society.
2. It catered to all castes and provided the destitute women with education, and medical and welfare services.

SIKH REFORM MOVEMENTS

Religious reform among the Sikhs was begun at the end of the 19th century when the Khalsa College was started at Amritsar. But the reform effort gained momentum after 1920 when the Akali Movement rose in the Punjab. The main aim of the Akalis was to purify the management of the gurudwaras or Sikh shrines. Let us discuss some of the Sikh reform movements.

SINGH SABHA MOVEMENT

It was founded at **Amritsar in 1873**. The Singh Sabha aimed mainly **at social and religious reform** through the spread of education. The movement consciously refrained from discussing political questions or in any way incurring the displeasure of the British rulers. The Singh Sabha leaders felt that the spread of education among the Sikhs needed support from the British rulers. Therefore, they **sought the patronage of the Viceroy and other British officials**. The major contribution of the Singh Sabha leadership lay in the **creation of a network of Khalsa schools, colleges and other centres of learning**. Educational activities of the

Singh Sabha received support and patronage from the Government of India and the British officials and the rulers of the Sikh princely states when the **Khalsa College was founded at Amritsar in 1892**.

Objective of Singh Sabha Movement

- To make available modern western education to the Sikhs, and
- To counter the proselytizing activities of Christian missionaries as well as the Brahmo Samajists, Arya Samajists and Muslim maulvis.

For the first objective, a network of Khalsa schools was established by the Sabha throughout Punjab. In the **second direction**, everything that went against the Gurus' teachings was rejected, and rites and customs considered to be consistent with Sikh doctrine were sought to be established,

AKALI MOVEMENT (GURUDWARA REFORM MOVEMENT)

The Akali Movement was started by the Sikh reformers to purify their religious places by removal of the evil social practices that had slowly crept into them. The Akali Movement was a regional movement but not a communal one.

The Sikh shrines, known as the Gurudwara were established by the Sikh Gurus as centres of religious activity and social and moral instruction. It provided food and shelter to the poor and needy. These gurudwaras had been heavily endowed with land and money by devout Sikhs. But they had come to be **managed autocratically by corrupt and selfish mahants**. The Sikh masses led by the Akalis started a **powerful Satyagraha** against the mahants in 1921.

Objective of the Akali Movement

In its periodical magazine, the **Akali**, it listed following as its main objectives:

1. The goals of bringing back control of the **Khalsa College, Amritsar** under the control of representatives of the **Sikh** community.
2. Liberating **gurdwaras** from control of **Udasi mahants**, and encouraging **Sikhs** to participate in the independence movement.

3. Lending support to the **non-cooperation movement** in October 1920.

The Akalis forced the Government to pass a new **Sikh Gurudwaras Act in 1922** which was later amended in 1925. The act gave the control of **gurudwaras** to the **Sikh** masses to be administered through **Shiromani Gurudwara Prabandhak Committee (SGPC)** as the apex body. Thus the Sikhs gradually turned out of the Gurudwaras the corrupt mahants.

REFORM MOVEMENT IN NORTH INDIA

The social and religious reform in north India was spearheaded by Swami Dayanand Saraswati (1824-1883) who founded the Arya Samaj in 1875. Swami attacked **idolatry, polytheism, Brahmin-sponsored religious rites and superstitious practices**. He stood for adult and inter-caste marriages and female education. However, **his bent towards the Vedas which he regarded as infallible gave his teachings an orthodox notion**. We shall study Arya Samaj in a different Category.

DAYANANDA SARASWATI AND ARYA SAMAJ

Dayananda Saraswati (1824-1883)

He was the one of the greatest social reformers who had founded the Arya Samaj in 1875 **to promote social service**. Dayanand Saraswati was a believer in Hinduism just as the Vedas have outlined, devoid of any corruption and embellishments. Preserving the purity of the faith was of utmost importance to him. Dayanand Saraswati considered **Vedas to be infallible and the foundation of all knowledge**. He rejected all those religious thoughts which were in conflict with the Vedas. He believed that every person had the right to have direct access to God.

His Beliefs

On Vedas

- He took inspiration from the **Vedas** and considered them to be '**India's Rock of Ages**', the infallible and the true original seed of **Hinduism**.

- He gave the slogan "**Back to the Vedas**".
- **Dayananda's slogan of 'Back to the Vedas'** was a call for a revival of **Vedic** learning and **Vedic** purity of religion and not a revival of **Vedic** times.
- He accepted modernity and displayed a patriotic attitude to national problems.
- Along with his emphasis on **Vedic authority**, he stressed the **significance of individual interpretation** of the scriptures and said that **every person has the right of access to God**.
- He criticised later **Hindu** scriptures such as the **Puranas** and the ignorant priests for perverting **Hinduism**.

On Human conduct

- He **strongly criticised** the escapist **Hindu** belief in **maya** (illusion) as the running theme of all physical existence and the **aim of human life** as a struggle to attain **moksha** (salvation) through escape from this evil world to seek union with God.
- Instead, he **advocated** that God, soul and **matter (prakriti)** were distinct and eternal entities and every individual had to work out his own salvation in the light of the eternal principles governing human conduct.
- **He attacked** the prevalent popular belief that every individual contributed and got back from society according to the principles of **niyati (destiny)**.
- **Dayananda** believed in the **theory of karma** and reincarnation.
- He also said the good deeds should be primarily for the good of others and not for self.

On Hindu Society

- He attacked **Hindu** orthodoxy, caste rigidities, untouchability, idolatry, polytheism, belief in magic, charms and animal sacrifices, taboo on sea voyages, feeding the dead through **shraddhas**, etc.
- He subscribed to the **Vedic** notion of **chaturvarna** system in which a person was

identified as a Brahmin, Kshatriya, Vaishya or shudra not by birth but according to the occupation and merit of the person.

- **Swami Dayananda** once lamented the Hindu race as “**the children of children**”.

Dayanand Saraswati & Arya Samaj

On 7 April, 1875 Dayanand Saraswati formed the **Arya Samaj at Bombay**. Later the headquarters of the Samaj were established at Lahore. The Arya Samaj was a Hindu reforms movement, meaning “society of the nobles”. The purpose of the Samaj was to move the Hindu religion away from the fictitious beliefs.

The **ten guiding principles** of **Arya Samaj** are:

- God is the primary source of all true knowledge;
- God, as all-truth, all-knowledge, almighty, immortal, creator of Universe, is alone worthy of worship;
- the Vedas are the books of true knowledge;
- an Arya should always be ready to accept truth and abandon untruth;
- dharma, that is, due consideration of right and wrong, should be the guiding principle of all actions;
- the principal aim of the Samaj is to promote world's well-being in the material, spiritual and social sense;
- everybody should be treated with love and justice;
- ignorance is to be dispelled and knowledge increased;
- one's own progress should depend on upliftment of all others;

College Party

Its leaders were **Lala Hansraj**, **Lala Lal Chand** and **Lala Lajpat Rai**.

College Party favoured the government curriculum and English education to meet economic and professional needs.

- The social well-being of mankind is to be placed above an individual's well-being.

Shuddhi Movement

The Shuddhi Movement was introduced by Maharishi Dayanand to bring back the individuals to Hinduism who were either voluntarily or involuntarily converted to other religions like Islam or Christianity. Shuddhi or purification was imparted to those who sought their way back to Hinduism and the Samaj did an excellent work in penetrating the various strata of society, taking back the depressed classes into the folds of Hinduism.

Educational Reforms

Maharishi Dayanand was fully convinced that the lack of knowledge was the main culprit behind the adulteration of Hinduism. He set up a number of Gurukuls to teach his followers the knowledge of the Vedas and for them to spread the knowledge further. Inspired by his beliefs, teachings and ideas, his disciples established the **Dayanand Anglo Vedic College Trust and Management Society**, after his death in 1883. The first DAV High School was established at Lahore on June 1, 1886 with Lala Hans Raj as its headmaster.

Differences in the Arya Samaj

Differences arose between two groups in the **Samaj** regarding the education in the college and out of these differences the groups formed into two parties. One group was known as the **College Party** (some sources say ‘**Culture’ Party**’) and the other was the **Mahatma (later Gurukul) Party**. Let's look at the differences in the ideologies and conduct of these **Parties**:

Mahatma Party

It was led by **Guru Datta Vidhyarthi** and **Lala Munshi Ram** (who later came to be known as **Swami Shraddhanand**).

The Mahatma Party was interested in introducing the study of Sanskrit and Vedic philosophy in the tradition of ancient gurukuls.

College Party

The College Party had nothing against non-vegetarianism, claiming that diet was a personal choice and it was not mentioned in the principles of the samaj.

In the end the **Arya Samaj** split in 1893 over these issues.

Successor Educational Institutions

- The College Party retained control over the D.A.V.
- **Arya Pratinidhi Sabha, Punjab** and a majority of the local Arya Samaj branches were taken over by the Mahatma Party.
- **Swami Shraddhanand (Lala Munshi Ram)** opened the Gurukul in 1900 at **Gujranwala** (in West Punjab, now in Pakistan).

The Gurukul

- In 1902, the **Gurukul** was moved to **Kangri** near Haridwar, hence the name, **Gurukul Kangri**.
- The **Gurukul** aimed at providing an indigenous alternative to **Lord Macaulay's** education policy by offering education in the areas of **vedic literature, Indian philosophy, Indian culture** as well as **modern sciences and research**.
- The **Gurukul** believed in radical social reform.
- It founded the **Kanya Mahavidyalaya** at **Jalandhar** in 1896, and sponsored education for widows.

Facts about Dayanand Saraswati**Preached Universalism**

He preached 'Universalism' and not any specific caste. Universalism is a belief in the unity of godhead and an emphasis on religions being essentially the same.

Swami Dayanand's role in politics

Although he was never really involved in politics directly, his political observations were the source of inspiration for a number of political leaders during India's struggle for independence. For instance, he was the first to give the call for

Mahatma Party

The Mahatma Party was in favour of all the Aryas being strict vegetarians.

'**Swarajya**' as '**India for Indians**' in 1876, later taken up by Lokmanya Tilak.

Dayananda's views were published in his famous work, **Satyarth Prakash** (The True Exposition). The book Satyarth Prakash is one of his most influential works. It has contributed to the Indian independence movement.

Followers

Sri Aurobindo, S Radhakrishnan and Baba Ramdev were few of his followers.

Swami Dayanand Saraswati's assassination

Due to his strong preaching against fanatic Hinduism--Swami had many enemies. On September 29, 1883--**Maharaja of Jodhpur Jaswant Singh II**, invited Maharishi to his palace to seek his blessings. Dayanand offended the court dancer when he advised the King to forsake her and suggested her to pursue a life of Dharma. She conspired with the cook who mixed pieces of glass in the Saraswati's milk. After ailing for a month, Maharishi died on the morning of October 30, 1883.

Maharishi Dayanand Saraswati Jayanti

Maharishi Dayanand Saraswati Jayanti is celebrated on **26th of February** every year to mark the **birth anniversary of the Maharishi Dayanand Saraswati**.

DEV SAMAJ

Dev Sadan was a religious and social reform organisation. Shiv Narayan Agnihotri (1850–1927), a former Brahmo follower, founded this in Lahore in 1887. The society demanded ideal social behaviour, such as refraining from taking bribes, abstaining from alcohol and meat, and refraining from violent behaviour. Dev Samaj placed a strong emphasis on the soul's eternities, the guru's supremacy, and the necessity of moral behaviour. It compiled its teachings in a book called *Deva Shastra*. Agnihotri also voiced against child marriage.

REFORM MOVEMENT AMONG MUSLIMS

WAHABI/WALLIULLAH MOVEMENT

The teachings of **Abdul Wahab** of **Arabia** and the preachings of **Shah Walliullah (Sayed Ahmad of Bareilly)** (1702-1763) inspired this essentially revivalist response to Western influences and the degeneration which had set in among Indian Muslims and called for a return to the **true spirit of Islam**. Haji Shariatullah of Faraizis in Bengal or Maulvi of Faizabad or Maulvi Karamat Ali of Jaunpur were influenced by the Wahabi movement in the first half of the 19th century.

Shah Walliullah

He was the first Indian Muslim leader of the 18th century to organise Muslims around the **two-fold ideals of Wahabi Movement**:

- desirability of harmony among the four schools of **Muslim** jurisprudence which had divided the **Indian Muslims** (he sought to integrate the best elements of the four schools);
- Recognition of the role of individual conscience in religion where conflicting interpretations were derived from the **Quran** and the **Hadis**.

The teachings of **Walliullah** were further popularised by **Shah Abdul Aziz** and **Syed Ahmed Barelvi** who also gave them a political perspective.

The Movement

- The movement concentrated their attention on the **"Un-Islamic" practices prevalent among the Muslims**. For example, folk practices of joining each-others' festivals, modes of salutations and greetings, common customs and etiquettes influenced by the surrounding Hindu ethos, and, above all, worship of saints as **Shirk** (associating other powers with Allah) and so on.
- The movement wanted **to wean away the Muslims**, especially the new converts, from the Hindu practices and replace instead a **purified**

form of Islam unadulterated by "foreign influences".

- **Syed Ahmed** called for a return to the pure Islam and the kind of society that had existed in the Arabia of the Prophet's time.
- India was considered to be **Dar-ul-Harb (land of the kafirs)** and it needed to be converted to **Dar-ul-Islam (land of Islam)**.
- Initially, the movement was directed at the **Sikhs in Punjab** but after the **British annexation of Punjab (1849)**, the movement was directed against the **British**. During the **1857 Revolt**, the **Wahabis** played an important role in spreading **anti-British feelings**. The **Wahabi Movement** fizzled out in the face of British military might in the **1870s**.

FARAIZI MOVEMENT

It was founded by **Haji Shariatullah** in **East Bengal** in **1818**. The movement was also called the **Fara'idi Movement** because of its emphasis on the **Islamic** pillars of faith.

The Movement

- Its scene of action was **East Bengal**, and it aimed at the eradication of social innovations or **un-Islamic practices** prevalent among the **Muslims** of the region and draw their attention to their **duties as Muslims**.
- Under the leadership of **Haji's** son, **Dudu Mian**, the movement became revolutionary from **1840** onwards.
- **Dudu Mian** gave the movement an organizational system from the village to the provincial level with a **khalifa** or authorised deputy at every level.
- The **Fara'idis** organised a paramilitary force armed with clubs to fight the **zamindars** who were both **Hindus** and **Muslims** and the **indigo planters**.
- **Dudu Mian** asked his followers not to pay rent.
- The organisation even established its own **Law courts**.

- Dudu Mian was arrested several times, and post- 1847 the movement weakened.
- The movement survived as a religious movement after the death of Dudu Mian in 1862.

SIR SYED AHMED KHAN AND THE ALIGARH MOVEMENT

Sir Syed Ahmed Khan (1817-1898)

He was born in a respectable Muslim family, was a loyalist member of the judicial service of the British government. After retirement in 1876, he became a member of the Imperial Legislative Council in 1878. His loyalty earned him a knighthood in 1888.

Sir Syed Ahmed Khan believed that the religious and social life of the Muslims could be improved only by imbibing modern western scientific knowledge and culture. He urged the Muslims to reject the decadent medieval thought, and to imbibe modern scientific knowledge and outlook. He condemned the custom of polygamy, and advocated removal of purdah and spread of education among women. He taught tolerance and urged the people to develop rational outlook and freedom of thought. In 1875 he founded the Muhammedan Anglo-Oriental College in Aligarh for the spread of Western education. Later this developed into the Aligarh Muslim University. Here are some of his beliefs on different subjects:

On Religion

- He wanted to reconcile Western scientific education with the teachings of the Quran which were to be interpreted in the light of contemporary rationalism and science.
- He still held the Quran to be the ultimate authority.
- He said that religion should be adaptable with time or else it would become fossilised, and that religious tenets were not immutable.
- He advocated a critical approach and freedom of thought and not complete dependence on tradition or custom.

On Education

- Sir Syed Ahmed Khan advocated the study of English language even against the opposition of the orthodox Muslims. He considered that only modern education could lead Muslims towards progress. He established an English school in Ghazipur in 1864.
- He was also a zealous educationist—as an official, he opened schools in towns, got books translated into Urdu and started the Muhammedan Anglo-Oriental College (later, the Aligarh Muslim University) at Aligarh in 1875.
- Syed Ahmed Khan argued that Muslims should first concentrate on education and jobs and try to catch up with their Hindu counterparts who had gained the advantage of an early start.

On Condition of Women

- He also struggled to bring about an improvement in the position of women through better education and by opposing purdah and polygamy, advocating easy divorce, and condemning the system of piri and muridi.

On Hindu-Muslim Unity

- He believed in the fundamental underlying unity of religions or 'practical morality'.
- He also preached the basic commonality of Hindu and Muslim interests.

On Politics

- Active participation in politics at that point, he felt, would invite hostility of the government towards the Muslim masses.
- He opposed political activity by the Muslims.

Literary work

- Syed's progressive social ideas were propagated through his magazine Tahdhib-ul-Akhlaq (Improvement of Manners and Morals).

Aligarh Movement

Sir Syed Ahmad Khan was the founder of the Aligarh movement. This movement came to be known as Aligarh movement because it had started at Aligarh. The purpose of the Aligarh movement was to spread political consciousness among Indian Muslims. The Aligarh Movement **emerged as a liberal, modern trend among the Muslim intelligentsia** based in Mohammedan Anglo-Oriental College, Aligarh. It aimed at spreading-

- **Modern education** among **Indian Muslims** without weakening their allegiance to **Islam**;
- Social reforms among **Muslims** relating to **purdah, polygamy, widow remarriage, women's education, slavery, divorce**, etc.

The ideology of the followers of the movement was based on a liberal interpretation of the Quran and they sought to harmonise Islam with modern liberal culture. They wanted to impart a distinct socio-cultural identity to Muslims on modern lines. **Later, Aligarh became the centre of religious and cultural revival of the Muslim community.**

TITU MIR'S MOVEMENT

Titu Mir (also known as Mir Nithar Ali) embraced Wahabism and advocated the Sharia. He was the follower of Sayyid Ahmed Barevi, the founder of the Wahabi Movement. He organized the Bengali Muslim peasants against the primarily Hindu landlords and British indigo planters. The movement was not militant in nature as it was mentioned by British documents. Titu's only confrontation with British police occurred in his final year of life.

Other Muslim Reformist

Abdul Latif

A few movements were launched which aimed to spread modern education and removing social practices like the polygamy. The **Mohammedan Literacy Society of Calcutta** was founded by Abdul Latif in 1863. It was one of the earliest organisations that promoted modern education among the upper and middle class Muslims. It

also played an important role in promoting Hindu-Muslim unity.

Mirza Ghulam Ahmed

Mirza Ghulam Ahmed had founded the **Ahmediya Movement in 1899**. Under this movement, a number of schools and colleges were opened all over the country. They emphasized the universal and humanitarian character of Islam. They favoured the unity among Hindus and Muslims.

Muhammad Iqbal

Muhammad Iqbal is one of the greatest poets of Modern India. He has influenced the philosophical and religious outlook of several generations through his poetry. Muhammad Iqbal wrote the famous song '**Saare jahaan se achha Hindustan hamaara**'.

AHMADIYYA MOVEMENT

Ahmadiyya was a sect of Islam founded in 1889 by Mirza Ghulam Ahmad in India. It was founded on liberal values. It described itself as the leader of the Mohammedan Renaissance and, like the Brahmo Samaj, was founded on the principles of the universal religion of all humanity. The movement encouraged Western liberal education among Indian Muslims.

The Ahmadiyya community is the only Islamic sect to believe that the Messiah appeared as Mirza Ghulam Ahmad to end religious wars and bloodshed and restore morality, peace, and justice. They supported human rights, tolerance, and the separation of the State and the Mosque. The Ahmadiyya Movement was plagued by mysticism.

DEOBAND SCHOOL

Deoband Movement was a revivalist movement organised by the orthodox section of the Muslim ulema. It had dual goals of spreading the pure teachings of the Quran and Hadis among Muslims and preserving the spirit of jihad against the foreign rulers.

Mohammad Qasim Nanotavi (1832-1980) and **Rashid Ahmed Gangohi (1832-1905)** founded the Deoband Movement in 1866 at the Darul Uloom (or Islamic academic centre), Deoband, in the Saharanpur district (United Provinces). They wanted to train religious leaders for the Muslim community. In contrast to the **Aligarh Movement**, which sought the welfare of Muslims through Western education and British government support, the **Deoband Movement** sought the moral and religious revitalization of the Muslim community. Deoband's instruction was in the original Islamic religion.

The Deoband school welcomed the formation of the Indian National Congress. In 1888 it issued a fatwa (religious decree) against **Syed Ahmed Khan's United Patriotic Association** and **Mohammeden Anglo-Oriental Association**.

The new leader of Deoband, **Mahmud-ul-Hasan**, added a political and intellectual dimension to the school's religious doctrines. He devised a synthesis of Islamic principles and nationalist goals. The Jamiat-ul-Ulema gave Hasan's ideas of protecting the religious and political rights of Muslims within the context of Indian unity and national goals a concrete form.

Shibli Numani, a supporter of the Deoband school, advocated incorporating the English language and European sciences into the educational system. In 1894 and 1896, he established the **Nadwatal Ulama and Darul Uloom in Lucknow**. He believed in the idealism of the Congress and the cooperation between the Muslims and Hindus of India in order to establish a state in which both groups could coexist peacefully.

OTHER REFORM MOVEMENTS

THE THEOSOPHICAL MOVEMENT

Madame H.P. Blavatsky (1831- 1891) and **Colonel M.S. Olcott**, inspired by **Indian thought and culture**, founded the **Theosophical Society** in **New York City, United States** in 1875. In 1882,

they shifted their headquarters to **Adyar**, on the outskirts of **Madras** (at that time) in **India**.

The Theosophical Society:

- The society believed that a special relationship could be established between a person's soul and God by contemplation, prayer, revelation, etc.
- It accepted the Hindu beliefs in reincarnation and karma, and drew inspiration from the philosophy of the Upanishads and samkhya, yoga and Vedanta schools of thought.
- It aimed to work for universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.
- The society also sought to investigate the unexplained laws of nature and the powers latent in man.
- The Theosophical Movement came to be allied with the Hindu renaissance.
- At one time it allied with the Arya Samaj too.
- It opposed child marriage and advocated the abolition of caste discrimination, upliftment of outcastes, and improvement in the condition of widows.

Theosophical Movement in India

- The movement became somewhat popular with the election of **Annie Besant (1847-1933)** as its president after the death of Olcott in 1907. She laid the foundation of the **Central Hindu College in Benaras** in 1898 where both Hindu religion and Western scientific subjects were taught.
- The Theosophical Society provided a common denominator for the various sects and fulfilled the urge of educated Hindus.
- For an average Indian the Theosophist philosophy remained vague and lacking a positive programme, hence its impact was limited to a small segment of the westernised class.
- As religious revivalists, the Theosophists did not attain much success.

- But as a movement of westerners glorifying Indian religious and philosophical traditions, it gave much needed self-respect to the Indians fighting British colonial rule.
- The Theosophists had the effect of giving a false sense of pride to the Indians in their outdated and sometimes backward-looking traditions and philosophy.

BHARAT DHARMA MAHAMANDALA

It was formed when some other orthodox Hindu organisations combined in **1902** in Varanasi. All these organisations were against the teachings of **Arya Samajists**, the **Theosophists**, and the **Ramakrishna Mission** and were created to defend **Orthodox Hinduism** from any reforms.

The organisations that combined to form this all- India organisation were:

- **Sanatana Dharma Sabha (1895)**
- **Dharma Maha Parishad in South India**
- **Dharma Mahamandali in Bengal**

Bharat Dharma Mahamandala

- This organisation sought to introduce proper management of **Hindu religious institutions**, open **Hindu educational institutions**, etc. **Pandit Madan Mohan Malaviya** was a prominent figure in this movement.

INDIAN SOCIAL CONFERENCE

It was founded by M.G. Ranade and Raghunath Rao. Its first session was in Madras in 1887. It began holding yearly meetings at the same time and place as the Indian National Congress. It focused on significant social issues and in fact, it was referred to as the Indian National Congress's social reform cell. The conference supported inter-caste marriages and was opposed to polygamy and kulinism. It initiated the 'Pledge Movement' to motivate individuals to take a pledge against child marriage.

SIGNIFICANCE OF THE REFORM MOVEMENTS

In the evolution of modern India the reform movements of the nineteenth century have made very significant contributions. They stood for the democratization of society, removal of superstition and abhorrent customs, spread of enlightenment and the development of a rational and modern outlook. Among the Muslims the Aligarh and Ahmadiya movements were the torch bearers of these ideas.

The reform movements within the Hindu community attacked a number of social and religious evils. **Polytheism and idolatry** which negated the development of individuality or supernaturalism and the authority of religious leaders were subjected to strong criticism by these movements. **Significance of the reform movements are written below:**

- **Liberation of the individual:** These movements contributed towards the liberation of the individual from conformity born out of fear and from uncritical submission to exploitation by the priests and other classes.
- **Revival of Vernacular language:** The translation of religious texts into vernacular languages, emphasis on an individual's right to interpret the scriptures and simplification of rituals made worship a more personal experience.
- **Gave importance to reason:** The movements emphasised the human intellect's capacity to think and reason. **For instance**, the opposition to caste was not only on moral and ethical principles but also because it fostered social division. The reform movements within the Hindu community attacked a number of social and religious evils.
- **Struggle against caste:** The caste system was another major target of attack for the social reform movement. The Hindus were at this time divided into numerous castes (jatis). The caste into which a man was born determined

large areas of his life. It determined whom he would marry and with whom he would dine. It largely determined his profession as also his social loyalties. **Prarthana Samaj and Rama Krishna Mission** became uncompromising critics of the caste system; more trenchant criticism of the caste system was made by movements which emerged among the lower castes. They unambiguously advocated the abolition of the caste system, as evident from the movements initiated by **Jotiba Phule and Narayana Guru**. The latter gave the call—only one God and one caste for mankind.

- **Middle classes got cultural roots:** The reform movements gave the rising middle classes the much needed cultural roots to cling to, and served the purpose of reducing the sense of humiliation which the conquest by a foreign power had produced.
- **Improved the condition of women:** The urge to improve the condition of women was not purely humanitarian; it was part of the quest to bring about the progress of society. **Keshab Chandra Sen** had voiced this concern: “no country on earth ever made sufficient progress in civilization whose females were sunk in ignorance”.
- **New social ethos among the Muslims:** The Aligarh movement tried to create a new social ethos among the Muslims by opposing polygamy and by advocating widow marriage. It stood for a liberal interpretation of the Quran and propagation of Western education.

LIMITATIONS OF THE MOVEMENTS

Though the nineteenth century reform movements aimed at ameliorating the social, educational and moral conditions and habits of the people of India in different parts of the country, they suffered from several weaknesses and limitations. They were primarily an urban phenomena. With the exception of Arya Samaj, the lower caste

movements which had a broader influence, on the whole the reform movements were limited to upper castes and classes. **For instance**, the Brahmo Samaj in Bengal was concerned with the problems of the bhadralok (upper class of Bengali) and the Aligarh movement with those of the Muslim upper classes. The **masses generally remained unaffected. The limitations are summarized below:**

- One of the major limitations of the religious reform movements was that they had a narrow social base, namely the educated and urban middle classes, and the needs of the vast masses of peasantry and the urban poor were ignored.
- The tendency of reformers to appeal to the greatness of the past and to rely on scriptural authority encouraged mysticism.
- These movements contributed, at least to some extent, in compartmentalizing Hindus, Muslims, Sikhs and Parsis, as also alienating high caste Hindus from low caste Hindus.
- The emphasis on religious and philosophical aspects of the cultural heritage got magnified by an insufficient emphasis on other aspects of culture—art, architecture, literature, music, science and technology.
- The Hindu reformers confined their praise of the Indian past to its ancient period and looked upon the medieval period of Indian history essentially as an era of decadence.
- Many in the Muslim middle classes went to the extent of turning to the history of West Asia for their traditions and moments of pride.
- Glorification of the past invoked starkly different emotions among lower and higher castes among Hindu community.
- Separate glorification of pasts and differing reform movements widened the communal gap between different communities.